

200
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A
GOOD WIFE
GODS GIFT:

AND,
A WIFE INDEED.
Two Mariage Sermons.

By THOMAS GATAKER B. of D.
and Pastor of Rotherhith.

PROV. 12. 4.

*A vertuous Woman is a Crowne to her Husband: But she
that shameth him is as rotnenneffe in his Bones,*



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TO THE WOR-
SHIPFULL MY LO-
VING COSENS, M^r. IOHN
SCVDAMORE of Kenchurch in He-
reford-shire, and M^{rs} ELIZABETH
SCVDAMORE his Wife, many
happy daies together, with all true
Blessednes, both temporall
and eternall.



*R*ight deere, and
vnfeinedly belo-
ued in Christ Fe-
sus, I haue a long
time much desi-
red some good
occasion of testi-
fying mine hearty affection to your
selues in particular among others of
A 2 that

that Familie, which I acknowledge
my selfe so deeply indebted vnto. And
I seeme now at length to haue lighted
on that, that I haue so long longed for.

Being to publish a wedding Sermō
M^r. W. Br. of a worthy Friend deceased, (which
I wish, if Gods good will had so beene,
he had liued to doe himselfe) contain-
ing matter concerning the holy dispo-
sition & Christian managing of Ma-
riage Feasts; I thought good to ad-
ioyne to it (being it selfe but short)
some Meditations of mine owne, of
somewhat a neere subiect, the occasion
of such Feasts, to wit, A good Wife,
by Salomon said to be Gods Gift.
That which here I adresse vnto you,
as to remaine a Monument of mine
heartly wel-wishing vnto you, so to
abide by you, as a Monitor to put you
both in minde, what a blessing of God
you

you enjoy either in other, and what
cause you haue to be thankesfull to him
either for other. Since it pleased God
by his providence and your Friends a-
greement to bring you together, and to
knit that sacred knot betweene you, I
haue not yet bin so happy, as to be an
eie-witnes of your Christian and religi-
ous cohabitation & conversation: but
haue by many beene informed of it, to
my great ioy, that you tread both in
the steps of your pious Parents, and
therein shew your selues to be their
Children, ^a not according to the ^{a Rom. 9. 8.}
flesh onely, but (which would haue
bin their greatest comfort, had they
suruiued to haue seene it, and shall be
your chiefeest happines both here and
hereafter) according to the pro-
mise, euen of eternall saluation, an-
nexed to the gracious Couenant of
Faith

^b eorum filij dicimur, quorum actus imitatur. Origen. in Ezech. hom. 4. & Greg. Rom. mor. lib. 20. cap. 17.

^c Job. 8. 39. Etiam virtus fecit mihi fratrem Iesum, patrem Abraham. Origen. in Ezech. lib. 8. & in Rom. c. 4.

^d Rom. 4. 12, 23. Israel spiritualis à carnali, non nobilitate patriæ, sed nobilitate gratiæ, nec gente, sed mente distinguitur. Aug. doct. Chr. l. 3. c. 34.

^e Παῖδες γὰρ τοῦ πατρὸς ὁμοιοὶ πατρὶ πύλον τῶν. Οἱ πατέρες χαλκός. Παῖδες δὲ τε πατρὸς ἀγνός. Homer. Odyss. 6.

^f ἐνὰ γὰρ ἐν πολυλῶς ἵππος Εὐρυς ἀνὶ ἱστῶν καὶ χαλκῶν πατρὸς. Eurip. Heracl. H: Demosthenes, τῶν ἀγαθῶν ἀνδρῶν ὁ σωτὴς εὐρύς, καὶ εἰς, φαῖλος ἀποβάνειν τὸν πόδα.

Aristid. in Cimon. Et inde dicerebunt, Ἀνδρῶν ἡρώων τῶν αὐτῶν. Neminem prope magnorum virorum filium optimum reliquisse satis claret Tales plerique habuerunt, ut melius fuerit de rebus humanis sine posteritate discedere. Spartian in Severo. ^g Γενεὰ παννὴς ἔχου χαλκός. Matth. 12. 39. & 16. 4. Spuria soboles: et rectè Piscat. & Ezech. 16. 3. non de eorum semine, sed de imitatione generati. Greg. mor. l. 20. c. 11. quibus eos non necessitudo, sed morum similitudo iungebat. Origen. in Rom. 4.

Faith in Christ; which by your godly practise you shew your selues to haue common interest in with them. And indeed to speake in the Holy Ghosts language, then ^b are we truly the Children of our religious Parents and Ancestors, when in goodnes and godlines we take after those that we come of. ^c They are Abrahams Children, that doe Abrahams workes; and ^d that tread in the steps of Abrahams Faith, who is the Father of all the Faithfull. Those that take other courses, and degenerate, ^e as ^f too many do,) from the Faith and Pietie of their Parents, are in Gods account, as our Sauour termeth the Jewes, but ^g a bastardly brood; rather ^h Hit-

tites and Canaanites, then ^h right ^h Rom. 8. 9. *Vide*
 Hebrews, or ⁱ true Israelites, though ⁱ Aug. epist. 200.
 they come of Abraham or Israel ei- ⁱ Iohn 1. 47.
 ther after the flesh. They are not
^k the Israel of God, vnto whom the ^k Galat. 6. 16.
 blessing is promised of mercy and ^l Psal. 128. 6. &
 125. 5.
 peace; yea of ^l peace, peace; that ^l Esay 26. 3. & 57.
 is, of ^m much peace, ⁿ true peace, ^m Psal. 119. 165.
ⁿ Iob. 14. 27.
 ° all manner of peace, such peace ^o Pacem omnimo-
 dam. Iun.
 as ^p no wicked one euer had or can ^p Esay 48. 22. &
 haue. Which ^q peace far surpassing ^q Philip. 4. 7.
 all humane conceipt, that you may
 constantly retaine in part here, and
 attaine finally vnto the full fruition
 of it hereafter; ^r hold on, I beseech ^r Philip. 3. 16.
 you, in that good course, that by Gods ^r Apoc. 3. 11.
 goodnes you haue already entred into,
 and haue made some good progresse in.
 Hold on, I say: yea ^r hold out: For ^r Heb. 3. 6, 14.
^t it is holding out to the end, that ^t Matth. 24. 13.
^u must bring you to ^u the end of your ^u Apoc. 2. 10.
^u 1 Pet. 1. 9.

Faith

Faith, the saluation of your Soules. *And that you may so doe; (because standing still is dangerous; and unlessse daily we win ground, we soone fall behinde hand and goe backward;) let it be your continuall care, and constant endemour, to grow in grace and in the knowledge of our Lord and Sauour Iesus Christ; to whom bee glory both now and for euer: And to whose holy protection committing you and yours now and for euer, I take leaue of you for the present, and rest in Him*

2. Pct. 3. 18.

Néμov vrasne ii-
mées m'eiōv mē-
ros, l'v, αὐτὸς xυ-
στὴ πυγῇ βέλ-
τους δ'r. Euripid.
apud Aristot. Rhet.
4.1.6.11.

Your affectionate Kinsman and
heartly well-wisher,



A GOOD WIFE GODS GIFT.

PROVERBS 19. 14.

*Houses and Riches are the Inheritance of
the Fathers: But a prudent Wife is of the
Lord.*



HERE be two things especially that
commend a worke, ^athe Author, and
the Matter. Both of them conspire to
commend this Booke, as in the Title
of it they are both expressed.

^bThe Proverbs, or Parables of Sa-
lomon, the Sonne of David, King
of Israel.

For the Author, (to omit the Principall, ^c Gods Spi-
rit: for, ^d All Scripture is inspired of God:) the Pen-
man of it was Salomon, ^e the wisest meere man that
euer was in the world since Adam, by the testimonie
euen of wisdom it selfe.

For the Matter; it is Proverbs or Parables, (as the
B word

^a Autor opus lau-
dat. - Ouid. de pont.
lib. 4. eleg. 9.

^b Prov. I. 1.

Author.

^c 2 Pet. 1. 21.

^d Πνευμα θεου
διδωσκει.

^e Tim. 3. 16.

^f 2 Chron. 1. 12.

1 King. 3. 12.

Matter.

A good Wife Gods gift.

דְּבָרָא דְּ
בְּרָא quod ex-
celsum & domina-
re significat.

Αἰσχυράτα five
dignitates, que vi-
te Domine & mo-
deratrices esse de-
bent. Cartwright in
Prov.

Coherence.

¶ Vers. 13.

¶ Vers. 14.

¶ Vers. 13.

¶ Τὸ δὲ ἄνδρϊ
μᾶλλον βαρύνει,
ὅτι ἐν τοῖς ἡμα-
νοῖς αἱ περιστά-
σις ἰσχυρὴ καὶ τα-
χέως ὅτι ἔξωθεν
πρὸς αὐτὸν ἔρχεται.
Plut. de tranquill.

Dolores eo acerbio-
res, quo interiores.
Aug. in Psal. 45.

¶ Molestissima ma-
lum intestinum &
domesticum. Bern. in
Cant. ser. 29. & 33.

¶ Matth. 10. 36.
¶ Mica 7. 6.

¶ Ἡμεῖς καὶ οἱ
ἄλλοι, ὅταν ἴ-
δωμεν καὶ ὅταν
ἴδωμεν. Εὐμορὶς πρὸς
τοὺς, ὅς. Εὐμορὶς
πρὸς τὸν ἑαυτοῦ.

¶ Οὐδ' αὖτε ἔστι
καὶ ἐν τῇ γει-
τονίᾳ καὶ ἐν τῇ
ἐκκλησίᾳ. He-
brae. Hinc The-
mistocles καλεῖται

πολὺν ἐχθρὸν ἑαυτοῦ, ὅτι αἱ γειτονίαι καὶ οἱ ἄλλοι.
Plut. apophth. Est vetus verbum,
aliquid mali esse, quod est vicinum malum. Plaut. Men. act. 4. sc. 4.

word in the Originall signifieth) ^r Master-sentences,
such as rule or sway, and are or may be of principall
vse in mans Life.

Now consistng for the most part of such *Apho-
risms* and short Sentences, from the beginning espe-
cially of the tenth Chapter; it is not necessarie, that
they should haue any coherence one with another;
neither indeed for the most part haue they.

Yet this and the next before it, haue some con-
nexion: ^s the former being of the inconuenience
that commeth by a bad wife;

^b This latter of the benefit that a good wife, that
a wife and a discreet woman bringeth with her.

There *Salomon* compared two grand euils to-
gether, and made a bad wife the worse of the twaine:

Here he compareth two great benefits together,
and maketh a good wife the better of the two.

For the former; ⁱ *A foolish sonne, saith Salomon, is
his fathers sorrow: and a brawling wife is as a conti-
nuall dropping.*

^k *Mala intestina gravissima. Euils are the more
griuenous, the neerer, and the more inward they are; as
diseases in the entrailles. And ^l mala domestica, do-
mesticall euils, vex a man most, when ^m a mans ene-
mies, as our Sauour speaketh, are those of his owne
house.*

ⁿ It is no small inconuenience to dwell neere a
bad neighbour; were such a one further off vs, he
would be lesse troublesome to vs. And surely if to
haue good neighbours be a matter of no small mo-

ment,

7 Ως ἰδὸν γ' ἐν
ἀδελφοῖς ἔστιν ὁ
μικρὸς ἔρως;

(Psal 133.1.) Τὸν
τῷ φρεσὶ δὲ ἐκείνῳ
ἡδὺς κινεῖται ἀδελ-
φικὸν ποιεῖ. Me-
mond. Vide Hier. clē
de amore fratern.
et Muson. de lib.
tollend. apud Stob.
tom. 2. cap. 82. Hinc
velut cūctum, A-
δελφὸς ἀδελφὸν πα-
ρὰ. Plato polit. 2.

2 Prov. 18. 19.

Χαίροντες πᾶντες
ἀδελφοί. Euripid.

apud Plut. de frat.

am. 2. Oὐ πὶ πᾶ-
σι ἔστιν ἔρως, οἷός

ἐστιν ἡ πᾶσι κοινὸς.

Aristot. polit. 1. 7. 6. 7.

2 Velles areis: qui

ferveat aut amice esse

solent. Psal. 107. 16.

Esai. 43. 2.

ἢ ὡς τὰ συμ-
μύκτα, καὶ χα-
λᾶρον τὸ ἐξέχω-
λον, ἐν δὲ χαλᾷ πε-
λιν δὲ δύναιτο ὁ

συνελεθεῖν συμ-
μύκτα ὁ σῶματ' ὁ

πρὸς τὸν ἢ ὡς δὲ

τὸν ἔρως ἐστὶν ἐκείνῳ δὲ εἶναι ὁ

ἔρως αἰ μὲν καὶ χαλᾷ συμμύκτα ἐκείνῳ

ἔρως, ὁ καὶ χαλᾷ συμμύκτα ἐκείνῳ

ἔρως (καὶ ἔρως) καὶ χαλᾷ συμμύκτα ἐκείνῳ

Plut. de frat. amor.

2 Contiguum ibi, istic continuum solvitur.

4 Parsque tui latuit corpore

causa mea. Ovid. epist. 2.

5 Pignora nostra, Viscera nostra;

potius quam opes, uti Ovid.

ep. 1. 2 Sam. 16. 11. Philen. 12. 20.

6 Prov. 10. 1. 7 Prov. 17. 21.

8 Nemo quis-

quam ferē unquam sic dolet, ut non idem aliquando gaudat.

Sed enim qui omni momento

dolet, is etēre dicitur non gaudere.

Drus. observ. lib. 1. cap. 22. Vise & Agell. not. Attic.

lib. 2. cap. 6.

7 Brother is neerer than any Friend is or can be.
There is a ciuill knot onely betweene Friend and
Friend; there is a naturall band betweene Brother
and Brother. And therefore, ^a *A brother offended is
harder to win than a strong Citie; and their contenti-
ons are as* ^b *barres of brasse.* ^b It is easier glewing
agaïne of boards together, that haue beene vnglew-
ed, than healing vp the flesh that is galhed and diui-
ded: and the reason is, because ^c there was but an
artificiall connexion before in the one, there was a
naturall coniunction in the other: so it is easier re-
conciling of Friends than of Brethren, there being
a Ciuill bond onely broken in the disjunction of the
one, a Naturall tiall violated in the dissentions of
the other.

But Children they are yet neerer than either
Friends or Brethren. They are ^d *partes nostri, viscera
nostra;* they are as ^e *our very bowels, and part of our
selues.* And therefore no maruell if Salomon say, that
^f *A foolish sonne is a sorrow to his father; and an
heauinesse to his mother.* And, ^g *He that begetteth a
foole, begetteth himselfe sorrow: and the father of a
foole* ^h *shall haue no ioy.*

But behold here a further euill than any of the
former. *An euill wife, a contentious woman worse*

than

A good Wife Gods gift.

5

than any of them all. Husband and Wife are neerer than Friends, and Brethren; or than Parents and Children. Children, though they spring from their Parents, yet they abide not alwaies with them. They are as ⁱ riuers rising from one head, but taking seuerall waies, making seuerall streames, and running apart in seuerall channels. But man and wife must bide by it. They are as two streames, that rising from seuerall heads, fall the one into the other, ^k mingle their waters together, and are not seuered againe till they are swallowed vp in the Sea. Children are as ⁱ branches shooting out of one stem, diuided and seuered either from other, or as grists and sciences cut off, or boughes and branches slipped off from their natue stocke, and either planted or engrafted else-where. Man and Wife are as the stocke and sience, the one ^m ingrafted into the other, and so fastned together, that they cannot againe be sundred; or as ⁿ those two peeces in the Prophets hand inclosed in one barke, and making both but one branch. And ^o Therefore, saith the Holy Ghost, shall a man leaue father and mother, and ^p be glewed vnto, or ^q cleane fast to his wife: and They ^r two shall be one flesh.

The neerer the bond then, the greater the euill, where it falleth out otherwise than it ought. ^r A foolish sonne, saith Salomon, is the calamitie of his father. And how is he his calamitie? He is ^s filius pudesciens, such an one as shameth his Parents, and maketh them glad to hide their heads in the house. But ^t an euill wife is as the raine dropping in thorow the tiles, that maketh him weary of the house,

B 3

that

ⁱ Prov. 5. 16, 17.

^k Prout Alpheum
Aretibuse aiunt
commiseri.

ⁱ Genes. 49. 22.
Psal. 128. 3.

^m ἐγκαταδείξ.
Rom. 11. 24.

ⁿ Ezech. 37. 17. Vno
Vt siquis geminos
conducit cortice ra-
m. 3. Crescendo inu-
gi, paritq; adole-
scere cernit. Ouid.
Metam. 14.

^o Genes. 24.
Περὶ τὸν ἀνδρῶνα
Χριστὸν Mat. 19. 5.

^q רבך Moser.

^r Iia Moser sup-
plet Christus: quo-
modo & Matth. 4.
10. ex Deut. 6. 13.
& 10. 20.

^s Prov. 19. 14.
בן מביש
Prov. 10. 5. & 17. 2.
& 19. 26. & 19.
15.

^t Prov. 19. 13.

that vexeth him so that it driueth him out of doores.

^a Prov. 27. 15.

Yea ^a as a dropping in a rainie day, when it is foule without and it droppeth within. So that it maketh a man at his wits end, vncertaine whether it be better for him to be abroad in the raine, or to bide within doores in the dropping. And for this cause *Augustine* compareth an euill Conscience to a bad wife, (and it may seeme that he pleased himselfe somewhat in the similitude, ⁷ he maketh vse so oft of it:) which when a man hath many troubles and afflictions from without, and would looke home, hoping for some comfort from within, is much more troublesome to him than any of those his outward crosses are; is as a rocke or a shelve to Sea-men in a storme, where they hoped to haue found harbour and shelter against it.

⁷ August. in Psal.
33. & in Psal. 35.
& in Psal. 45. &
alibi.

Yea further, not as a dropping only that driueth a man from his house and home, and that when it raineth; but ^a as a continuall dropping in such a day: So that ^b a bad wife is worfe than a quartane ague, wherein a man hath two good daies for one euill. He that hath an euill wife, is as one that hath an euill soule, a guilty conscience, that enermore sticketh by him, that euery where accompanieth him, is a continuall euill companion with him ^c at bed & boord, ^d such as he cannot shift off or shun. And no maruell therefore if it be deemed the greatest temporall euill, because the most continuall, and the most inward, for a man to be marched with an euill wife, or a woman with an euill husband: For what is said of the one, is as true of the other, the relation betweene them being alike.

^a Prov. 19. 13.

^b Οὐ γὰρ ὡς
ἀφρονήσαν δι-
εργασίᾳ ἁμαρτίας,
ὅτι οὐδὲ γυναικὶ
πλάττει. Simonid.

^c In cubiculo, in
cubiliis. Aug. in
Psal. 45.

^d Quam nec su-
gere, nec fugare li-
cet. Bern. in Cant.
33. & Lips. in poli-
tic. Conscientiam
enim a Deo (comi-
tem individuum)
accepimus, quæ di-
uelli a nobis non po-
test. Cic. pro Cluent.

To

1 Vers. 13.

m. Psal. 4. 6. Τα
χρήματα ἀνδρα-
ποισι πρῶτατα.

Antiphanes. - ὅς

γ' ἀφ' ἑξ ἑχον

παῖτες, καὶ ὅς

τὰ χρήματα ὄντι

τοῖσι θεοῖσι τὰ

λα πρῶτα δότι

εἰ. Sophocles. Χρή

ματα γὰρ ὅτι

πλάται θεοῖσι

βροτοῖσι. Hesiod.

Prima ferē uita &

cunctis notissima

templis, diuitiæ ut

crefant. - Iuven.

sat. 10. Totus popu-

lus in alijs disors,

in hoc conuenit: hoc

suscipiunt; hoc sibi,

hoc suis optant. Sen.

iust. 115.

Meaning.

n. Prov. 32. 1. Κα

λὸς ἀνδρὶ κρείττον

ἢ πλούτου. Menād.

o. Prov. 31. 10.

p. Prov. 10. 22.

Αἷμα δίδωσιν.

Pindar. Pyth. 8.

Θεὸς δ' ἰδὲν ἔστι

ἐν πλούτῳ θεοῖσι.

Æschyl. Theb.

q. Psal. 127. 1, 2.

r. Deut. 8. 18.

-Εἰ πε ἐδλά πού

παῖ Μὴ σὺ με-

τὰ πένω, πολλοὺς

σφῶς δοκεῖ πού

ἀφ' ἑξ ἑχον.

Pind. Pyth. 8.

Iudg. 14. 2.

Deut. 7. 3.

Now this Salomon shew, as¹ before he compa-
red two great evils together, and found a bad wife
to be the worse: so here hee compareth two great
benefits together, and affirmeth a good wife to be
the greater.

House and possessions, wealth and riches, land
and liuing is^m that, that most men regard, and looke
after: yea men are wont to seeke wiues for wealth.
But saith Salomon, asⁿ. a good name, so a good wife, a
wife and a discreet woman is better than wealth; ^o her
price is far above pearles: For House and possessions are
the inheritance of the fathers; but a prudent wife is
of the Lord.

Which yet we are not so to vnderstand; neither
the former part, as if worldly wealth, and riches, and
possessions were not Gods gifts: for ^p It is the bles-
sing of God that maketh a man rich: ^q vntlesse he build
the house it will neuer be built: and ^r it is he that gi-
ueth men power to gather wealth together.

Nor yet againe the latter part; as if Parents had
no hand, right or power in disposing of their chil-
dren, or in aduising them and providing in that
kinde for them. ^t Sampson requireth his Parents
consent. And ^u God chargeth his people not to
make matches betweene their children and the Ca-
naanites, either by giuing their daughters vnto the
sonnes of the Canaanites, or by taking the Canaa-
nites daughters vnto their sonnes: which he would
not doe, were not they at all to deale in the dispo-
sing of them. And many, no doubt, would they

ἐν πλούτῳ ὁρᾷ θεοῖσι μὴ χαίρειν. Τὰ δ' ἐκ ἐπ' ἀφ' ἑξ ἑχον καὶ πού. Δαίμων δ' ἐπ' αὐτῶν.

Pind. Pyth. 8. Iudg. 14. 2. Deut. 7. 3.

take aduice of their Parents, and not follow their owne fancies, and make their wanton eye, or their wandring lust, their chofer and counsaile in such cases, might doe much better than for want hereof they doe.

But the meaning of *Salomon* is this only, that the one is a more speciall gift of God than the other; that there is a more speciall hand of God in the one than in the other. As that is a lesse benefit than this: so that is in mans power more than this.

So that two pointsthen here in *Solomons* words offer themselues vnto vs:

The former, that *"A good Wife is Gods gift.*

The latter, that *Gods providence is more speciall in a Wife than in Wealth.*

For the former. *A good wife is Gods gift.* For a prudent wife, saith *Solomon*, is of the Lord. And² He that findeth a wife, (that is, a good wife, as, a name for a good name, ² as if an euill wife were no wife, deserued not the name of a wife:) hath found a good thing; and hath obtained a speciall fauour from God.

It was one of the first reall and royall gifts that a God with his owne hand bestowed vpon *Adam*. And it must needs bee no small matter that God giueth with his owne hand. The Kings Almoner may cast small siluer about: but if the King giue a man somewhat with his owne hand out of his purse or pocket, it is expected it should be a peece of gold at least. The woman was Gods owne gift to *Adam*. And shee was Gods gift bestowed on him,

^b to consummate and make vp his happinesse. Though he were at the first of himselte happie, yet


C

not

Points 2.

^u Td Siger 315.
Sir 11, 7 aia dnu
raed 7d Kueh cu-
(vitar apud 183.
Greg Naz, Epitap.
Patr.

Point 1.

^x Prov. 18. 22.
^y  Eccl. 7. 1. Prov. 22. 1.
& Genes. 11. 4. El-
ipsis, qualis est &
Esai. 1. 18. & Mal.
1. 14. Vise Caminum
ibid.

Reason 1.

² Tanquam vxor
mala ne vxor qui-
dem sit. Druf. See
A Wife indeed.
^a Genes. 2. 22.

^b Genes. 2. 18.

not so happie as hee might be, vntill hee had one to partake with him in his happinesse.

Reason 2.

• Genes. 24. 75, 76.

• Math. 19. 6.

• Qui creauit hominem sine homine, procreauit hominem ex homine. Aug. de verb. Ap. 11. l. 1. 1.

• Prov. 18. 21.

• Eccl. 7. 26.

• Γαμος δ' ἐστὶ συνύμνησις ἢ πῶς ποιεῖται, Μάρτυρ ποιεῖται. Eurip. Alc. 1111.

It was God that at first gaue *Adam* his wife; and it is God that giueth euerie man his wife to this day. ^c God, saith *Abraham* to his seruant, *will send his Angell along with thee, and will prosper thee in thy journey*; when he sent him about a wife for his Son *Isaak*. And ^d *Those that God hath ioyned together*, saith our Saviour, *let not man seuer*. As *Augustine* saith, that ^e *Hee that at the first created man without man, doth now procreate man by man*: so he that gaue man a wife at the first immediately, doth still giue men wiues by meanes; ^f good ones in mercie, ^g euill ones in wrath; the one for solace and comfort, the other for triall, cure, correction, or punishment. ^h No mariages are consummate on earth, that were not first concluded and made vp in heaven: and none are blest here, that were not in mercie made there.

Point 2.

• Πτωχὸς ἐὼς ἀλλήλους ἐμπύρεται ἢ φιλία. Menād. Hand facile coniugem nanciscier bonam. H. Steph.

For the latter; *There is a more speciall providence of God in a Wife than in Wealth*. Humane wisdom and fore-cast, endeouour and industrie, may strike a greater stroke, and haue a more speciall hand in the one than in the other. Men of wealth may leaue their heires land and liuing; but ⁱ they cannot so easilly prouide fit wiues for them.

Reason 1.

For first, they may bee deceiued in their choise. Many haue good skill in chusing of wares, in valuing of lands, in beating a bargaine, in making a purchase, that are yet but blinde buzzards in the choise of a wife. Yea the wisest that are may bee soone here ouer-reached. Since *all is not gold*, as

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we say, that glistereth. ^k The heart of man, saith the Prophet, is deceitfull about all things. And, ^l None can tell what is in man or woman, but their owne spirit that is within them.

Secondly, they cannot lincke hearts as they list. A Father may finde out a fit wife, and thinke such a one a meet match for his Sonne: and her Parents may be also of the same minde with him, as willing to entertaine the motion as hee is to make it; and yet it may be, when they haue done all they can, they cannot fasten their affections. As ^m Faith, so ⁿ Loue cannot bee constrained. ^o As there is no affection more forcible; so there is ^p none freer from force and compulsion. The verie offer of enforcement turneth it oft into hatred. There are secret lincks of affection, that no reason can bee rendred of: as ^q there are inbred dislikes, that can neither be resolued, nor reconciled. When Parents haue a long time beaten the bush, another oft, as wee say, catcheth the bird: affections are set some other way, and cannot be remoued. And things fall out many times so vnexpectedly, such strong liking taken to some suddenly not once thought on before, and such strange alienation of affections, where there hath been much labouring to lincke them, and that where outward inducements of person, estate, yeeres, &c. haue concurred, that even a naturall mans dimme eye may easily see & discerne a more

* Ierem. 17.9.

^l 1 Cor. 2.11. Corda humana alienis oculis clausa sunt. Greg. Rom. mor. lib. 25. c. 9. Non est hominis scire quid sit in homine, nisi forte quis ad hoc ipsum fuerit vel spiritu Dei illuminatus, vel angelicus informatus industris. Bern. in Cant. 65.

Reason 2.

^m Fides suadenda non imperanda. Ber. in Cant. 66. Religionem imperare non possumus: quia nemo cogitur ut credat inuitus. Theodoricus apud Cassiod. var. l. 2. ep. 27. Non est religionis cogere religionem, quae sponte suscipi debet. Tertull. ad Scap. Quis enim imponat mihi necessitatem vel colendi quod nolim, - et quod velim non colendi? Lactant. institut. l. 5. cap. 13. credendi. Lipsius polit. l. 4. c. 4. ⁿ Nescit amor quid (non) libet cogi. Tertull. de pudic. ^o Cant. 8. 6. 7.

^p Non extorquebis amari. Claud. Honor. Cass. 4. Non ut alia subiectis, ita amor imperatur. Neque est ullus affectus tam erectus et liber, et dominationis impatiens, nec qui magis vires exigit. Plin. Paneg. ^q Non amo te, Sabidi, nec possum dicere quare: Hoc vnum possum dicere, Non amo te. Martial. ep. 33. lib. 1.

speciall providence of God oft carrying things in these eases: And the tongues euen of such are enforced sometime to confesse, as the Egyptian Magitians of *Moses* his miracles, * *Digitus Dei hic est, There. is a finger of God here*; so with *Rebekkaes* prophane friends, in such Mariage matches; * *A Domino factum est istud; This is euen Gods owne doing*; and there is no contradicting of it.

To make some Vse of these Points.

Vse 1.

First, Is a good wife such a speciall gift of God? Then is Mariage questionles a blessing, and no small one, of it selfe: one of the greatest outward Blessings that in this world man enioyeth. * *Blessed is euerie one*, saith the Psalmist, *that feareth God, and that walketh in his wayes. For thou shalt eat of the labour of thine hands: happie art thou, and it shall goe well with thee. Thy wife shall be as the fruitfull vine by the sides of thine house: and thy Children like the Olive plants round about thy table. Lo, thus shall the man be blessed that feareth God.* In the first place commeth the Wife, as the first and principall blessing, and the Children in the next. And surely to reason backward to that the Apostle doth: * *If the root*, saith hee, *be holy, the branches also bee holy*: and, *If the branches*, say I, *be holy, then the root that beareth them much more.* So here, *If the branches bee blessed, the root that beareth them much more.* If Children bee a Blessing, then * *the root whence they spring ought much more to bee so esteemed.* * *Behold, Children and the fruit of the wombe, are the gift of God*, saith * *Salomon.* Children are the gift of God; but the Wife is a more speciall gift of God: shee commeth

in.

* Exod. 8. 19.

* Genes. 24. 50.

* Psalm. 128. 1, 2,
3: 4

* Rom. 11. 16.

* Εὐφροσύνη ἡ
γαμήλιος, ὁ γάμος
ἀνδρὸς καὶ γυναι-
κός, ἢ ἡ συντροφί-
α. Hieron. les
de nupt. apud Sib.
Rom. 2. cap. 65.
* Psalm. 127. 3.
* Is enim ex titulo
Auctor videtur.

in the first place, they in the second: And gifts are vsually answerable to the greatnes of the giuer. It was a wittie answer of a great Prince, when he was disposed to be rid of a bold begging Philosopher: he asked a groat of him, and the King told him, ^a *It was too little for a Prince to giue*; hee requested the King then to giue him a Talent, and the King told him, ^b *It was too much for a Begger to craue*. And surely God indeed in his speciall gifts to vs, is wont ^c to regard not so much what is fit for vs to aske or to expect, as what standeth with his goodnesse and greatnesse to giue.

^d God, saith *Moses*, looked upon all that he had made, and behold all was verie good. And ^e *Euerie creature, or ordinance of God*, saith the Apostle, (and hee had spoken of Meat and Mariage in the words before-going:) *is good*. All Gods Creatures and Ordinances are good then; but some are more excellent than others. And *Mariage* being of this latter sort, it is not holy onely, but euen *honourable* also.

^f *Mariage*, saith the Apostle, *is honourable among all men*: and no disgrace then to any man. So are we to esteeme of it, and not to contemne what God hath graced, or to dishonour what hee hath honoured. We shall but wrong the giuer in debasing his gift.

Again, is a good Wife such a speciall gift of God? Then if we finde in mariage, inconueniences, hindrances, distractions, disturbances: Let vs learne what wee are to ascribe it vnto: Not to Gods gift or ordinance, but ^g to mans corruption abusing Gods gift, peruertering Gods ordinance, and turning

^a Ἀλλ' ὅς ἐστις δάραμον δὲ δόμα. Drachmam dare non est regium.

^b Ἀλλ' ὅς ἐστις Κυνικὸν τὸ ἄνθρωπον. Talentum petere non est Cynicum. Antigonus Thrasillo apud Plut. in apophth. Et Sen. de benef. l. 2. c. 17.

^c Non quero quid te accipere debeat, sed quid me dare. Alexand. apud Sen. de benef. lib. 2. c. 16. Idem Periboli amico cū ad filias elocandas talea quinquaginta assignasset, is autem decem sufficere affirmasset. Zolys, ἐπὶ δακτύλῳ, ἔμοι β' ἔχ' ἰσάρα δούρας. Plut. in apophth.

^d Genes. 1. 31.

^e Πᾶσα κτίσις.

^f 1 Tim. 4. 4.

^g Τίμιος ὁ γάμος. Heb. 13. 4.

Vse 2.

^h Si Dei beneficia videntium prauitate perpendimus, nihil non nostro malo accepimus. Nihil inuenies tam manifeste vilitatis, quod non in contrarium transferat culpa. Sen. quaest. Natur. l. 5. c. 18.

*woman, saith hee, that Thou gavest mee; shee gave me of the tree, and I ate: as if hee had said, If thou hadst not given mee the woman, shee had not given me of the fruit; and if shee had not given mee it, I had not eaten of it. * Gods gifts are all good. But let vs lay the fault where it is; vpon our selues and our owne corruption, that ^a turneth honey into gall, and good nutriment, ^z as the foule stomacke into choller, or, ^y as the spider and toad, into venom and poyson. Else shall we be like those of whom Salomon saith; ^z The folly of a man peruerteth his way, and his foolish heart fretteth against God.*

Secondly, Is a good wife Gods gift? then let those that want them, learne how and where to seeke them. Doeſt thou want a wife, and wouldeſt haue one, and ſuch a one, as thou maiſt haue comfort in? Seeke her of God, ſeeke her with God.

Seeke her, I say, first at Gods hands, seek her where
 shee is to bee had. Humble thy selfe in the sight of
 God, and berake thy selfe by prayer and supplicati-
 on vnto God. ^a *Euerie good gift, saith Iames, is of God
 from aboue:* and to be sought therefore at his hands:
 and if euerie good gift, this more specially, that is so
 speciall a gift, and of so principall vse. And, ^b *Euerie
 Creature or Ordinance, saith Paul, is to be sanctified by
 prayer.* And if euerie Ordinance of God should be
 sanctified by prayer; and it ought ^c *so vsbier all our
 actions,* be they ciuill or sacred: then this also among
 others, yea this aboue and before others, ^d *as that*

: Ode, Ierusalim
 fœd. Homer. Ili-
 ad. γ.

u. *Malus animus omnia in malū vertit; etiam quæ optimis specie venerant.* Sen. epist. 98.

x Tit. I. 15. Vise
Galen. de facult. ali-
ment. lib. I. Dulcia
se in bilem vertent,
stomachūq; tumult-
um Versa ferent.

Horat. sat. 2. lib. 2.
Quemadmodum stom-
achus morbo viti-
atus & calligens
bilem, quoscunque
accepit cibos mutat,
& omne alimentum
in causam doloris
trahit: ita animus
cæcus, quicquid illi
commiserit, id omnis
suum & perniciem,
& occasionem mi-
seriæ facit. Sen. de
benef. l. 5. c. 12.

Vfe 3.

y Quaecunque illis
 conigerunt, in na-
 turam suam ver-
 tunt, & ex se speci-
 ca profuturaque, si
 melior darentur,
 illis passifera sunt.
 Ibid.

2 Prov. 19.3.

* IAW 1.17.

6 Παῖτα κήσας. 1 Tim. 4. 4.

b Παῖτα κτήτος. 1 Tim. 4. 4. c Πάσης ἀρετῆς ἀπονηνόμεν ἢ ἀρετῆς ἀγῆς. Marc. 9. 31. 32.
 d Οὐ πῶς ἔτι συζητοῦσιν ἐν γαμοῖς, οὐδ' ἐν πύργοις. σήμερον δ' οἱ ἐν πύργοις καὶ ἐν
 γαμοῖς· ἀντιτάξαι δ' ἐν ἀλλῇ τυχόντι. Mt. 24. 42.

which

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which (through the blessing of God vpon it) may proue a matter of the greatest benefit vnto vs, and without it a meanes of the greatest euill.

vse 4.

1 Tim. 4. 4.

Yea, seeke her as of God, so with God. Aske counsell at the mouth of God, when thou goest about any such businesse. * *The Ordinances of God*, saith the Apostle, *are sanctified vnto vs, as well by the word of God, as by prayer.* Then are they sanctified vnto vs by prayer, when wee craue leaue for the vse of them, and a blessing vpon the vse of them by prayer at Gods hands. Then are they sanctified vnto vs by the word of God, when wee haue warrant, and take direction, for what we doe in them, out of Gods word, when we ^e *aske counsell at Gods mouth.* Then wee seeke them with God, when wee seeke them by good meanes, when we seeke them in due manner.

1 Ioh. 9. 14.

For when it is said that *a good wife is of God*; wee are not so to conceiue it, that we are in such cases to vse no meanes at all; but that wee are to vse none but good and lawfull meanes, such as God hath appointed, either prescribed or permitted. * *The wife is bound*, saith the Apostle, *while her husband lieth: but if her husband bee dead, (shee is at libertie to marrie where she will, but yet, ^h in Domino, in the Lord.*

1 Cor. 7. 39.

1 Is. Kuelp.

1 Leuit. 18.

1 Deut. 7. 3, 4.

1 King. 11. 1, 2.

Wherein they offend, either that goe too neere, matching within those degrees that ⁱ God hath inhibited: or that goe too farre off, matching ^k with such as for matter of religion they are prohibited to marrie; and so transgressing those rules and directions that the word of God giueth.

As also those that bee vnder the gouernment of others,

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herselfe vp to the eye, as to haue her *inner man adorned* with holy skill and discretion, whereby to carrie herselfe wisely and discreetly in that place and condition that God hath called her vnto: That shee may with the *wise woman*, ^h *build up the house*; and be ⁱ *a crowne*, and ^k *a grace* to him that hath her. That ^l her Husband and Children may haue cause to blesse her, and to blesse God for her; and count it a blessed time when they came first together.

Let her consider what a fearefull thing it is to bee otherwise. For her that was ^m made for a *helpe*, to proue not an helpe but an hurt: for her that was giuen for a blessing, to proue a crosse and a curse. As one saith of *Eve*, ⁿ *reast from Adam as a rib, and shot by Satan at him as a shaft*: bestowed on him by God to consummate his felicitie, but made by Satans flight and her owne default, the meanes of his extreme miserie.

Fourthly, let men bee admonished hence, whom to ascribe it vnto, if ought haue beene done in this kinde for them: euen to God himselfe principally, whose speciall gift a good wife is. Let vs take heed how in this case ^o *we sacrifice to our yearne, or burne incense to our net*. Ascribe not what is done for thee, to the mediation of friends, or to thine owne plots and policies, smoothnesse of language, fairenesse of looke, or the like. No: acknowledge God to haue beene the principall agent in the businesse: regard man and thine owne means, but as his Instruments. *Of him she is*, saith *Salomon*; not ^p as a Creature onely made of him, but as ^q *one marched vnto thee*

^h Prov. 14. 1.

Γυναικὶς ἐσθλῆς
ὅτι οὐκ ἐν οὐκίᾳ.
Menand.

ⁱ Prov. 12. 4.

Digna suo coniux
fida corona viri.

^k Prov. 31. 23.

^l Prov. 31. 28.

Καλλίστεν ἔργον
γυνὴ οἰκουσῆς, δι'
τὴν ἀγαλλόντων
πάντας· οἱ μὲν πα-
τὴρ ἐν τῇ κυνερῇ·
ὁ δὲ ἀνὴρ ἐν τῇ
γυναικί· αὐτὴ δὲ
ἐν τῇ κυνερῇ· πα-
τερὶς δὲ ἐν τῇ
θυγατρὶ. Clem. ped. l. 3.
c. 21.

^m Genes. 2. 18.

Μὴ ἁπλῶς ἐλάττω,
καὶ ἑλὼς ἐπὶ κεφαλῇ σου.

Basl. Sch.

Use 8.

^o Habba. 1. 16.

^p Genes. 2. 22. &

1. 27.

^q Genes. 2. 22.

thee by him : nor as knit to thee by his ordinance, but as ^r assigned thee by his prouidence : For that is it, that *Salomon* here principally aimeth at.

Yea, let them hence learne what they owe vnto God, whom God hath vouchsafed such a blessing vnto. Hath God bestowed such a Wife on thee, as *Salomon* here speaketh of ? It is a precious Iewell ; such as thy Father could neuer leaue thee. It is a greater Treasure than the greatest Prince on earth, than the mightiest Monarch in the world is able to bequeath to his Heire. We see how Parents are oft troubled in making search for their Sonnes, and yet when they haue done their best endeour, misse of that they desire. Wee might here rise by degrees on the better side, as we did before on the worse. As evils, so good things, the more inward the greater. A ^r trustie seruant is no small blessing ; a ^r kinde neighbour is a great one ; ^r a faithfull friend a greater ; ^r a wise sonne yet a greater ; and a prudent wife the greatest of all : a greater blessing than any of the former, that yet for temporall blessings may seeme of the greatest. And how do married persons then stand engaged to God aboue others, whom he hath blessed in their choise ? A great measure of thankfulnessse owe they vnto him, proportionable in some sort to the blessing bestowed on them.

Yea, as there is a greater measure of thankfulnessse

ἡ Εὐὴν ὅδ' ἀνδρὶ
ἔξ' ἡμετέρου μορ-
σίου. Tonus viri
aīq, famine fatalis
est. *Æschyl. Eumen.*
Hec scilicet res u-
na, si uilla, salo gu-
bernatur. *Dionans*
ad *Lys.*

Ysa. 9.

Ἔ *Prov.* 17. 2. &
14. 35. *Luk.* 12. 42.
Οὐκ ἔστιν ἄνθρω-
πος κτήμα καλλίον
ἄνθρωπου, ὅτι πῶς
πῶς ἐκνοήσας οἱ
κῆτος. *Menand.* Ὁς
ἔστι δὲ αὐτοῖς δι-
αποτάς χρεῖστας ἀν-
θρώπων, καὶ δὲ αὐτοῖς
στὶν δόλορ ἀνθρώ-
πων. *Eurip.* *Me-
leagr.* De beneficijs
ac fide seruatorum in
Dominis, consule
Senec. de benef.
l. 3. c. 18 - 27. Et
Valer. Max. l. 6. c. 8.
Ἔ *Εὐμορῆ* τῷ π-
αύτῃ, ὅς κ' ἑμμορῆ
γαίτην & ἑδολοῦ,
- γαίτην ἀγαθὴν
μεγ' ὄντως. *Hesiod.*
Hinc de vicinis pro-
fici *Cato* precipit,
apud *Plin.* *hist. nat.*
l. 18. c. 6.

Ἔ *Prov.* 17. 17. & 18. 24. Ὁ φίλος ὁμοῦ ἐστὶν αὐτοῖς. *Amicus alteri esse.* *Zeno* apud *Lact.* l. 7.
Mic. *Ierem.* sic sequitur exomizata. Anima una corporum diuersum incola. *Aristot.* *ibid.* l. 5. Οὐκ
ἔστιν ἄνθρωπος κτήμα καλλίον ἄνθρωπου. *Plato* δ' ἀπὸ τῶν ἑαυτοῦ μορσίου εἰλεῖται, ὅτι αὐτοῖς ἀγαθὸς
ὁ καὶ κατὰ τὸν νόμον. *Menand.* Χρὴς δὲ καὶ τῶν ἑαυτοῦ εἰλεῖται ἀνθρώπων. *Plin.* *Nem.* 8. Ἔ *Prov.*
30. 1. & 31. 40. & 17. 6. & 23. 15. Οὐκ ἔστιν ἄνθρωπος κτήμα καλλίον ἄνθρωπου. *H.* ἀνθρώπων
& ἑαυτοῦ ἄνθρωπος τῶν ἑαυτοῦ.

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required of them, than of others whom God hath not blessed in that manner: so there is a peculiar kinde of thankfulness required on their part. All Gods fauours require thankfulness: and the more fauours the more thankfulness: but some speciall fauours require some peculiar kinde of acknowledgement, proportioned to the qualitie of the fauor receiued. ¹ Children are Gods gift: and our thankfulness to him for them is to be shewed in such duties, as hee requireth of vs in the behalfe of them, ² in the carefull education and training them vp in good courses. In like manner: Thy Wife thou hast of Gods gift: and thy thankfulness to him for her, must be shewed in the performance of such duties, as he requireth of thee in regard of her^x, as of loue, of kindnesse, of concord, counsell, contentment, &c.

Fifthly, Is the Wife giuen vnto her Husband by God? then must shee resolute to giue herselfe wholly to him as her Owner, on whom God hath bestowed her, to whom hee hath assigned her. When Parents haue put out their Children, the Children must bee content to bee guided by those to whom they commit them: and when God hath giuen a Daughter, shee must be content to liue with him, and be guided by him, whom God hath giuen her vnto. Neither is shee to forsake him. For ^a they are not to bee sundred, nor seuered, whom God hath conioyned and made one. And there is a foule brand therefore vpon her, ^b *that forsaketh the guide of her youth, and forgetteth the Covenant of her God.* Nor to refuse to be ruled by him: but ^c *submit and subiect* herselfe vnto him, vnto whom God hath giuen her: for
that

¹ Psal. 127. 3.
Genes. 33. 5.

² Ephes. 6. 4.

^a Ephes. 5. 25, 28,
29, 33.
Coloss. 3. 19.
Pse 110.

^b Malith. 19. 5, 6.

^c Prov. 3. 17.

¹ Ephes. 5. 22,
1 Pet. 3. 1.

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^a *that is comely*, saith the Apostle, *in the Lord*: and to bee imbraced therefore of her, as her Lot by God assigned her.

^a Coloss. 3. 18.
utitur.

Yea, is the Wife giuen the Husband by God? then should hee esteeme her as *a gift of God*: and

use II.

^a *line with her*, as with one giuen him and bestowed vpon him by God. ⁱ Wee cannot abide to see any

^a 1 Cor. 13. 7.
corruptur.

thing that wee haue giuen another euill vsed. And it be but a dog, an hound, or a whelp, if we see it neg-

ⁱ Donum quia ergo
despici non sero
sumus?

lected, where wee bestowed it, wee are wont to take it euill. But ^s if we should see a Jewell of some value,

^s Bradsh. Prepa.
to Lords Sup.
part. I. c. 4.

bestowed by vs on a friend as a token of our loue toward him, set at light by him, or should find it cast

aside in some corner, would we not much more be grieued at it, and iudge that hee set as light by our

loue, as hee doth by our loue-token. And hath not God then iust cause to take it euill at thy hands,

when hee shall see his gift abused, euill entertained, and worse vsed; when hee shall see her mis-vsued of

thee, whom hee hath as ^h a speciall *fauour* bestowed on thee, and hath therefore giuen thee ⁱ a speciall

^h Prou. 12. 22.

charge well and kindly to vse? How are wee wont to be grieued, when wee see matters fall out amisse,

ⁱ Ephe. 5. 33.
Coloss. 3. 19.

where we haue been meanes to make the match? If the wife be mis-vsued, that we haue holpen one to, we

are wont to count it a wrong to our selues. And no maruell then, if God himselfe take to heart the

wrongs done by vs, to those that he hath joyned to vs, if ^k he haue a quarrell against him that shall trans-

^k Malach. 2. 13.
14. 15.

gresse against her, whom he hath inseparably joyned to him, to be *his Companion and his wife* by ^k a Coven-

ⁱ Passum salu, pro
sacrosancto iuramento
labili.
Numb. 18. 19.

nant of Sale.

Lastly,

Ife 12.

Γυνὴ ὡς ἀνὴρ
ἀλλήλων δέονται.
Aristot. Eudem.

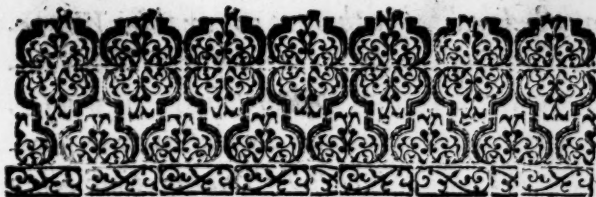
L7.4.5.

2 Genes. 3. 16.

Lastly, if a good Wife bee such a spacial gift of God, then a good Husband is no lesse. For the Husband is as needfull for the Wife, as the Wife is for the Husband. *Thy desire*, saith God, *shall bee vnto him*. And if the Husband then be so to esteeme of his Wife, and to bee thankfull to God for her; then is the Wife no lesse to esteeme so of her Husband, and to be thankfull likewise to God for him.

In a word, let both man and wife so esteeme either of other, as joyned by Gods counsell, as giuen by Gods hand; and so receiue either other as from God, bee thankfull either for other vnto God, seeke the good either of other in God; and then will God vndoubtedly with his blessing, accompany his gift to his owne glorie, and their mutual good.

F I N I S.



TO THE RIGHT
WORSHIPFUL, AND
his louing Kinsman, Sir ROBERT
HARLIE Knight of the BATH;
And to the right worthie and religi-
ous, the Ladie BRILLIANA
his Wife.



Ight Worshipfull ; A
former Sermon of
mine concerning
matter of Mariage
being now the second
time called for to
passe the Presse ; In
stead of adding to
that, which some desired, I was aduised and re-
(E) quested

THE EPISTLE

quested rather by others to annex this. Where-
unto having yeelded, I knew not which way bet-
ter to direct it than to your selues; at whose
happy conjunction some part of it was prea-
ched, the residue through streits of time being
for that time suppressed. What then you should
have heard, if the time had permitted, both your
selues may now reade (if you please) with some
further enlargement, and others also (if they
thinke it may be of use to them) vnder your
Names. Therein, as in a Glasse, as you, Worthy
MADAM, may (I doubt not) see your selfe
liuely deciphered; so you, Blessed SIR, yea,
thrice-blessed in this your happy choise, might
learne, but that (I know) you are not now to
learne it, what a pretious Iewell God hath in
her bestowed on you, and how great a measure
of thankfulnessse you owe to him for his mercy
to you therein. Yea both of you may behold
here, what a blessed estate and condition of
life it is, that GOD hath pleased to call you
vnto, where the same is managed through his
grace according to his will; notwithstanding
those vile and foule aspersions here in part
laid

DEDICATORIE.

laid open, that those of that Romish faction are wont to cast vpon it. If of those that abuse this holy and diuine Ordinance, and carry themselves otherwise therein than they ought, there seeme to any a Censure ouer-harsh here to be passed; Let them consider that it is no other than Gods word giueth good warrant for; and let them take heed, lest by censuring it, they giue suspition that themselves come within compasse of such Censure. To your selues (I am assured) no Apology shall need either for it, or mine addresseing it to you. But hoping it will be accepted, as it is intended, as a testimonie of my sincere and intire affection to you both; with hearty prayers to GOD for your happy cohabitation to be long continued to his greater glory, your mutuall comfort, and the further benefit of those that may haue dependence vpon you: I commend you to Act. 10. 32.
him, and his gracious Word, who vouchsafe thereby to build you further in those good graces that hee hath begun in you, that you may haue inheritance
with

THE EPISTLE

*quested rather by others to annex this. Where-
 unto hauing yeelded, I knew not which way bet-
 ter to direct it than to your selues; at whose
 happy conjunction some part of it was prea-
 ched, the residue through streits of time being
 for that time suppressed. What then you should
 haue heard, if the time had permitted, both your
 selues may now reade (if you please) with some
 further enlargement, and others also (if they
 thinke it may be of use to them) vnder your
 Names. Therein, as in a Glasse, as you, Worthy
 M A D A M, may (I doubt not) see your selfe
 liuely deciphered; so you, Blessed S I R, yea,
 thrice-blessed in this your happy choise, might
 learne, but that (I know) you are not now to
 learne it, what a pretious Iewell God hath in
 her bestowed on you, and how great a measure
 of thankfulnessse you owe to him for his mercy
 to you therein. Yea both of you may behold
 here, what a blessed estate and condition of
 life it is, that G O D hath pleased to call you
 vnto, where the same is managed through his
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DEDICATORIE.

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with*

THE EPISTLE, &c.

with those that are here truly sanctified,
and shall hereafter bee eternally saved.

AMEN.

*Your Worships to be commanded
in the Lord,*

THO. GATAKER.

A Wife in Deed.

gine, vpon such passages as are most remarkable? But there is Gods owne Marke set vpon euerie Sentence in this Booke, not by Salomon onely, but by the Spirit of God himselſe.

**Matter,
Generall:**

Among the rest of these select Sentences, there are some, and those not a few, that containe matter concerning *Marriage*, either the *Praise* and commendation of a good Wife, or the *dispraise*, discommendation, yea and detestation of a bad.

Speciall.

The Sentence contained in my Text, is concerning the former, though not wholly without some secret intimation of the latter; as in the opening of it shall appeare.

**Distribution.
Branches 5.**

And in it we may obserue these Particulars;

1. The partie commended; a Wife:
2. The commendation giuen her; Good:
3. The meanes of compassing her, by seeking, implied in the word, *Findeth*:
4. The principall Doner or Giuer of her; God:
5. The nature and qualitie of the gift; a Favour.

**Branch 1.
Obiection.**

For the first of them: A Wife? may some say, What? Is euerie Wife, or euerie woman then such as Salomon here saith? yea, doth not the same Salomon himselſe elsewhere say, that some Wife there is, ^e that pulleth downe the house? that is, not as a corrosion as her Husbands sides, but ^f as corruption in his bones? or ^g like a continuall dropping in a rainie day, that maketh a man wearie of his home, and either driueth him out of doores, or will not suffer him to rest within? And that ^h it is better for a man to dwell on the house top, exposed to wind and weather; or ⁱ to liue in the wildernesse ^k among wilde beasts,

^e Prov. 14. 1.

^f Prov. 13. 4.

^g Prov. 19. 13. &
27. 15.

^h Prov. 21. 9.

ⁱ Prov. 21. 19.

^k Sirac. 25. 20.

A Wife in Deed.

3

beasts, than to keepe house with such an one.

To this there are diuers answers giuen.

For first some say, that ¹ *a Wife so long as she continueth a Wife*; that is, so long as she is not disloyall, but is *honest*, as we say, *of her bodie*, though shee be neuer so contentious, vnquiet, or inconuenient otherwise, is to be esteemed as a *Benefit*. As ^m *a bad Magistrate*, say they, *is yet better than none*: (ⁿ *Better a Tyranie, than an Anarchie*:) so a *bad Wife* is yet better than none at all.

But this seemeth scarce sound.

For first, it were but a verie sorrie commendation of a *Wife*, to say, *Better such an one than none at all*.

^o *What manner of good call you that*, saith *Ierome*, and before him ^p *Tertullian*, *that is not deemed or termed good, but in comparison of some greater euill*? That is *not good*, to speake properly, but ^a *lesse euill* only.

Again, when *Salomon* saith, that ^r *it is better to liue on the house-top*, or abroad ^t *in the wilde wilderness*, than with such an one, hee plainly implieth, that (as ^s *Sophocles* saith of some friends) it is much better to be without her than with her; to liue solitarie, than to liue with such.

Secondly, the answer of some others is, that ^u *Salomon* speaketh this in regard of *the end for which the*

Answer.

Solution 1.

¹ *Vxor, quamdiu vxor, quamdiu non adultera, licet difficilis, morosa, contentiosa, vixosa, in bonis, in beneficijs est numeranda. T. Cartw. in Prov.*
^m *Malum etiam Princeps nullo melior. P. Martyr. in Iud. 19.*

Rejection.

Exception 1.

ⁿ *Maiores id est et ad ipsas vxores Aristoxen. apud Stob. c. 41. Et Sophoc. Antig. Arapxas id est vxores ex istis vxores.*

Exception 2.

^o *Quale bonum, quod bonum non censetur nisi comparatione maioris mali? Suspecta est mihi bonitas eius rei quam magnitudo alterius mali malum esse cogit inferius. Hieron. in*

Iovin. l. 1. p Tertull. ad vxor. l. 1. Quale bonum est, quod mali comparatio commendat? At in exhort. casti. Quale bonum, quod melius est yana? q Prov. 2 Pet. 2. 21. Bonum illa est, si per se nomen hoc obtinet. Ceterum si per mali collationem cogitur sic dicti, non tam bonum est, quam genus mali inferioris, quod a superiore malo obscuratum, ad nomen boni impellitur. Vt cum dicitur, Melius est vno oculo carere quam duobus. Idem ibid. Prov. 21. 9. Prov. 21. 19. et aliorum notatur si a superiore malo xaleatur, id est ex parte vixoris vxoris. Plur. malis.

^a *M. Cope on the Prouerbs.*

A Wife in Deed.

^z Genes. 2. 18.

Rejection.

Exception 1.

Exception 2.

^z Genes. 2. 18.

[†] Eccles. 5. 13.

^{*} In malum haben.

11.

^z 1 Sam. 18. 21.

⁷ Hos. 13. 11. Deo

trahit secundum me-

rita nostra religiores

accipimus. Greg.

moral. l. 25. c. 20.

^z Eccles. 7. 28. &

Prov. 22. 14.

^z *celum* *entives*

Gen. Menand.

Job. c. 70.

Solution 3.

^z Pisat. in Prov.

Synecdoche Gene-

ris pro specie.

^z Mercer in Prov.

^z Esai. 1. 11.

^z Malach. 1. 14 &

X. Kimbilid.

^z Lauat. in Prov.

^z Bonam *Yxorem*.

Lat. vulgata.

Exception.

Solution 4.

^z Absolut. Mulier

dicatur. Laval.

^z Tanguam uxor

male, nec uxor sit.

Dra. in Prov. clas.

Lib. 1. & in Adag.

Bch. Syr.

woman was made, and for which God gaue her, which was ^z for mans good.

But neither doth this satisfie.

For first, Salomon seemeth to speake here rather of the fruit and benefit that commeth by a Wife, where she is such as she should be, than of the bare end for which she was made, or is giuen: And greater is the euill, if being made and giuen for such an end, she proue contrarie thereunto.

Againe, how soeuer ^z the Woman was at first made for mans good: Yet is not euerie Wife giuen of God for good, but some, as Salomon saith, [†] of worldly wealth, ^{*} for the euill of him that is to haue her: as ^z Saul sometime gaue Micol his Daughter to David, that shee might bee a snare to him. As Rulers are sometime giuen in wrath: [†] I gaue them, saith God, a King in my wrath: so are Wiues also sometimes giuen not in mercie, but in wrath. ^z The Sinner, saith Salomon, and he that God is angrie with, shall light vpon such.

Thirdly, others answer, (and their answer is more probable) that it is ^a a Synecdoche, a putting of the generall for the speciall; or ^b an Ellipsis, a defectiue speech; that there wanteth the word good: as ^c wooll, for white wooll; and ^d a Male for a sound Male: so ^e a Wife for a good Wife; which the vulgar Latine therefore hath put into ^f the Text.

This may well seeme somewhat: but yet this is not all: there seemeth somewhat yet more in it than so.

A Wife, saith Salomon; or, ^z a Woman: I need say no more; ^z as if an euill Wife were not a Wife, an euill Woman were no Wife. As in the Iewish Tal-

mul,

Doctr. 1.

She that is not a good Wife is as good as no Wife.

Non ego illam
mibi duce dotem
esse quæ dos dicitur;
Sed pudicitiam, &
pudorem, & seditu-
rum cupidinem, Dei
metu, parentum a-
morem, & cognati-
um concordiam.

Plaut. Amph. 2. 2.

b. ἡμεῖς γυνὴ, ἡ

γυνὴ τοιαύτη. Nico-

strat. Stob. c. 72.

Vxor mala, ne
vxor quidem. Druſ.

Reason 1.

Ἄσπερ εἶναι ὁμοί-
ον ὁμοφύρμα,
καὶ ὅδ' ὁνομαζέ-
ται ὁμοφύρμα. Plut. de
Sen. polit. Titulum
sine re. Nihil au-
tem oportet esse sine
causa, id est, sine re.

Quia si sine causa
sit, perinde est at-
que si non sit, non
habens rei causam
rem ipsam. Tertull.
in Marc. l. 1.

c. Gen. 2. 18.

Pater stulti non
gaudibil. Prov. 17.

21.

d. Ὁνομαζέ, ἐρ-

ρον δ' ἐκ ἑξῆς οἱ φίλοι, Οἱ μὴ 'ν' αὐτοῖς συμφορᾶς ὄντες φίλοι. Euripid.

h. Quo-

modo de misso, παρὰ τὸν γλυκύν οἶνον ὁνομαζέται ὁ ἴδιος ἔρως δὲ ἐκ. Aristot. de meteor.

l. 4. c. 9. videntur Macrobi. Saturn. l. 7. c. 7.

i. צִיּוֹן יְרוּשָׁלַיִם Zech. 11. 17.

k. Solent Im-

agines eorum veterum nominibus appellari, quarum sunt Imagines. Aug. ad Simplic. l. 2. q. 3. & in

Lent. q. 57. & epist. 23. & 102.

l. Dicuntur, & non sunt. 1 Cor. 8. 5. Iren. contr. Val. l. 3.

c. 6. & Tertull. ad Marc. l. 5. c. 13. Non est id quod dicitur. 1 Cor. 10. 4. August. de verb.

Dom. 6.

I count that *no Dowrie*, saith one that is com-
monly so called; ^b nor doth the Spirit of God
count her *a Wife*, though she be vsually so recko-
ned; where pietie, honesty, sobriety, modesty, and
wisdom are wanting. ^c *A bad Wife is as no Wife*
in Gods account.

And that not without good Cause.

For she is but *a Shadow without Substance*; shee
hath ^d *a Title without Truth*: She beareth the Name;
but doth not the Worke of a Wife. For what is *a*
Wife, but ^e *a Woman giuen to Man to be an Helpe and a*
Comfort to him? But as ^f the Father of a foole shall haue
no ioy of him: So the Husband of a bad or a foolish Wo-
man, is like to haue little ioy, or helpe, or comfort of
her. And how is she a Comforter, that yeeldeth *no*
comfort? How an Helper, that affordeth *no helpe*?
They are ^g *Friends in Name*, saith one, but *not in*
deede, that sticke not by a man, but faile him, when
he standeth in neede of them: So is she ^h *a Wife in*
Name, but *not in Deed*, that affordeth not her Hus-
band that *Helpe and Comfort* that a Wife ought, and
that at first she was intended for.

The Prophet stileth some ⁱ *Pastors, Idol-Shepherds*.
And why so? Surely, because they are as *Images*
or *Idols*, that ^k beare the Names, but haue not the
Nature of that whereof they are *Images*; ^l they are

not in *truth* that that they are termed: ^m they have
mouths, and speake not; eyes, and see not; eares, and
heare not; hands, and feele not; feet, and walke not:
they haue the *limmes* and *lineaments* of a Man, but
without *motion* and *action*: And so those; ⁿ they
are called *Seers*; but they see not; and *Watchmen*,
but they *watch* not: ^o they beare the *Name* of *Fee-*
ders; but they *feed* not; they haue the *Titles* of *Tea-*
chers and *Preachers* indeed; but they neither *preach*,
nor *teach* at all. In like manner well may shee bee
tearmed an *Idol-wife* that beareth the *Name* of a
Wife, and sitteth in the house as ^p the *Image* of a
Wife, but doth no part of the *office* or *duty* of such
an one. Surely, as *S^t. James* saith, that ^r *Faith*
without *Fruits* is *linelesse* and *dead*, as ^s a *Body* with-
out *Breath*: such *Faith* is ^t *no Faith* indeed, but a
meere ^u *Carcasse* of *Faith*: So a *Wife* without *Works*,
shee that beareth a *Wifes* *Name*, but doth not a
Wifes *worke*, is *no Wife* indeed, but a *linelesse Image*
of a *Wife*, or (as ^v *Lamechs* second *Wiues* *Name* im-
porteth) ^w a *shadow* onely of such an one.

And if she be so that performeth not the *Office* of
a *Wife*; what is she then that doth the contrary?
Who when she should be ^x an *Helper*, prooueth
^y an *Hinderer*; in the best things especially: like
^z the *Friend*, that prooueth a *Foe*, when he should
shew himselfe a *Friend*? when she should be a com-

ris opera. Caietan. in Iacob. 2. ^a Cum fides mortua sit citra opera, iam nec fides est: non nec
mortuus homo, homo est. Didym. in Iac. 2. Ille verè credit, qui exercet operibus quod credit. Gal. 6.
Hieron. apud Thom. Angl. in Iac. 2. ^b Cadaver fidei, Tuke ibid. ^c *Imbra* ipsius. Gen.
4. 19. ^d Quomodo Menand. *Philæ oxiaz dixit. Pl. et de amicis.* ^e Genes. 2. 18. ^f *A'm* ou-
vov. πολυγλωσσος, ἕκ. οὐβούνη, αἰα' ἀνδρῶν. Greg. Nazianz. epistol. Patr. ^g Si-
rac. 6. 9.

^m Psal. 115. 5, 6, 7.
ⁿ 135. 16, 17.
^o Esai. 56. 10.
^p Ezech. 34. 3. Le-
cum pastoris tenent,
non pascunt;
predicadores dicuntur,
non pradi-
cant: doctores,
non docent. Rad.
Ardens in Vigil.
Ascens.
^r Quod de Marito
sene decrepito ille,
Plant. Merit. 2. 2.
Tantum est quasi
sit signum pictum in
pariete. Vnde
Vidua dicitur pu-
ella junctia tali.
Milit. glor. 4. 1.
^s Iam. 2. 26.

Reason 2.

^t Χωρὶς ὀργάνων
τῶν. Sine balneo.
Spiritus hic non a-
nima, sed balneo,
seu status. Et apud
comparat opera sta-
tus; non quasi ope-
ra forma sint fidei;
sed quia fides co-
mitantur, sicut ba-
lneo etiam corporis.
Plenus corpus
animalis, si non spi-
rat, mortuum est;
ita fides, si non pa-

fort, proueth a crosse, a curse, a discomfort? Shee that was made and ordained ^d for Mans special good, ^e crossing the end of her owne Creation, and Gods Ordinance therein, proueth the meanes of his greatest euill? Like the Scribes and Pharises, that ^f sat in Moses Chaire, professing themselues and pretending to be ^g Pastors of Gods People; but, as our Sauour telleth them, were indeed ^h Theewes, and Robbers, and ⁱ Murtherers of them, ^k Wolves either ^l in Shepherds weeds, or ^m in Sheeps clothing, such as not only fed not, but ⁿ killed and destroyed those, ^o whom they ought to haue fed and saued. And certainly the good Wife is not so great a Blessing, but the bad is as great a Crosse. ^p No greater Comfort vnder the Sunne than the one, ^q nor discomfort than the other.

Againe, A Wife is as ^r a part, or a limbe of her husband. As Children are said to be ^s part of their Parents; because they haue their being originally from them: So the Woman may well bee said to bee a part or limbe of Man, because shee had her beginning and her being originally from him. For The Woman is of the Man, saith the Apostle; and

- ^a Genes. 2. 18.
^e Θελομένης ἑαυτῆς, καὶ ἐκείνου ἀπὸ τοῦ ἐπινοήσαντος αὐτὴν ὡς ἑαυτὴν, καὶ οὐκ ὡς ἑαυτὴν ἀλλ' ὡς ἑαυτὸν. Basil. Sel. homil. 3. Quo- modo Heraclitus dixit, Τὸν βίον τὸ ἑαυτοῦ βίον εἶναι, τὸ δὲ ἑαυτὸν κατα- τιν. Eustath. li. ad. e'.
^f Matth. 23. 2.
^g Παίδοι ἐκ λαοῦ.
^h Iohn 10. 8, 10.

Reason 3.

- Zeib. 11. 5. Πο- λὺν τὰ θύοντες, σφαγῆς ποιῶντες ἰσχυρότα. Basil. hom. 25. Dicimini pasto- res, cum sitis rapto- res. Sermo in Con- cil. Remens.
^k Act. 20. 29. Λύ- κοι ῥαπῆς. Ἀπὸ πλῆθος φωνάζον, λύκοι ἀνθρώπων. Epist. apud Stob.
^l 5. Λύκοι τρεῖς τὸν ἀνθρώπου τιμωρίας μετέδωκεν. Basil. vbi sup. Non se lupis opponunt, sed lupos agunt. Cyp. nomine de diu. Mart. Non lupos gregem exponunt, sed lupos ipsi se exhibent. Bern. de conuers. 6. 13. ^m 2 Cor. 11. 14. ⁿ Matth. 7. 15. Huic scitum illud Aug. de serm. in mont. 1. 2. Non ideo debent oues edisse vestimentum suum, quia plerumque illos occulant lopi. ^o Zeib. 11. 5. Parum est noctis vigilibus, quod non seruant nos, nisi & perdant. Bern. in Cant. 77. Non insistant, sed prostruant; non pascunt, sed maculant & deuorant. Ibid. ^p Ezech. 34. 2. ^q Eccles. 9. 9. Γυναικὶς ἰδὲν ἔχου' ἀνὴρ ἀλ' ἡ' ἑδ' αὐτὴς αἰώνιον, ἰδὲ βίβιον τανύς. Simoni. ab Hesiodo mutatus. Clem. Alex. Strom. 1. 6. ^r Ὁς ἐκ αἰσθησέν καὶ κύντες ἄλλο γυναικός. Homer. ab Orpheo mutatus, qui, Ὁς ἐκ κύντες ἰδὲ καὶ βίβιον. &c. Clem. ibid. ^s Μία & π' ἡ αὐτὴ οὐ. Chrysost. tom. 8. serm. 15. ^t Postquam mihi latuit corpore clausa meo. Phyllis Ouid. epist. 2. ^u 1 Cor. 11. 8.

A Wife in Deed.

Prov. 13. 4.

בְּבוֹשָׁה

רָקַרְקָה

עֵצְמוֹתָיָהּ

Sicut de Invidia,

Pro. 14. 30. רָקַרְקָה

עֵצְמוֹתָיָהּ

δυσία, Greg. Naz.

in Basil.

κ Ως ἐν τῇ σφρα-

γισμῷ φανὸς ἡ ἐ-

μφοροσύνη, Plut.

præcept. polit.

1 Prov. 27. 16.

ἢ Εὐχὴ ἀπὸρ δα-

λῆ, καὶ ἐν αἵματι γί-

γας δῖκα, Hesiod.

oper. l. 1. Plut. de

virt. & vit. & de

quarib.

Τὶς ῥοῖατ' αὖ

ἐλκεῖ καὶ ῥοῖατ' ἢ

φιλὸς καλὸς; So-

phocl. Antigone.

o August. ad illud

1 Ioan. 2. 19. Exi-

erunt à nobis, sed

non erant è nobis.

p Etiam quando in-

ter nos erant, ex

nobis non erant. I-

dem de corrupt. &

grat. c. 9.

q Sic sunt in corpo-

re Christi, quomodo

humores mali. Aut

in membris sumus,

aut in malis humo-

ribus. Qui se in

melius commutat, in corpore membrum est: qui in malitia permanet, humor malus est. Idem in

1 Ioan. 1. 3. r Humores mali cum euommuntur, corpus releuatur. Ibid. s Vxor in domo, vermis

in ligno. Hieron. adv. Iovin. l. 1. ex Græc. Vers. Prov. 12. 4. ὡς οὐρανὸς ἐν ἔλκῃ. t Prov. 14. 1.

Γυναικὸς ἐν δαλῆτι βέλ οὐρανὸς οὐρανῶν. Menand. u Prov. 14. 1.

and not an eye sore onely, but euen an heart-sore to him that hath her. ^s She ^h shameth him, saith Salomon, and is ⁱ as rottennesse in his bones. And she may therefore be compared rather to ^k a wart, or a wen, and that sited and seated in some conspicuous part; (for ^l she is as ointment in ones hand that cannot bee concealed) which as it is *no benefit*, so it is a *burden* and a *blemish* to the bodie; or to a *wolfe*, or a *cancer*, that ^m consumeth the flesh, wasteth the vitall parts, and eateth euen to the verie heart. For ⁿ no sorer ulcer than a bad friend, in Sophocles his iudgement; than a bad wife, in Salomons account. ^v

Well saith ^o Augustine of vngodly and bad-lined Christians, that ^p though they bee in the bodie of the Church, yet are they no part of it: they are but as excrescencies, or as excrements, or ^q as bad humours in mans bodie: the Bodie is but the worse for them; and ^r were better without them. And the like may be said of such *Wives* as these are. The one are in the House, as the other are in the Church: (Such ^t a Wife in the house, as a worme in wood, saith Ierome:) wasters and consumers both of the Husband and of it. And if the Wife be one, as Salomon telleth vs, that helpeth to ^u build up the house: surely shee that helpeth to pull downe that that the Wife buildeth, may well bee stiled, ^v a foolish woman, if you will, but no Wife.

Augustus Casar vsed to terme his three vntoward

Children,

Children, his ² three *materie impostumes*; or his three *ulcerous cancers*. And if foolish and vngracious children may well be so termed, as ⁷ being no better to those that breed them: much more may a *peruerse Wife*, being no better euen in ² *Salomons* iudgement than either of those to him that hath her; the rather since that as shee came from a part neerer the heart than they, so her peruersenesse may well goe neerer the heart with him, than their vntowardnesse with them.

As well therefore may a *wart*, or a *wen*, or a *wolfe*, or a *cancer* bee termed a *part of the bodie*, as that *woman* be termed a *Wife*, that is but a *blemish*, as a *wart*; or a *burden*, as a *wen*; or a *continuell heart-sore*, as a *wolfe*; or *corruption* and *rottennesse*, as a *cancer* or a *gangreane*, in the bones of him that hath her. And no maruell then, if a *bad Wife* bee not accounted with God as a *Wife*, when shee is (not onely as good as, but) farre worse than *no Wife*; when it is so much better to be without her, than with her.

Now this Point then may serue,

First for *Examination* for women hereby to examine themselves, whether they be *Wines* or no.

But, *What needs that?* may some say. *Tis well enough knowne already, that wee are wines and married women. We were contracted before companie; and married openly in the face of the Congregation, all ceremonies and circumstances obserued that could bee required, or are vsuall in such cases. And the Church-booke where we were married, will testifie as much.*

I answer. All this may bee, and yet thou *no Wife* for all that. A *married woman* thou mayst be, and yet

² Tves vomical,
iria carcinomalia.
Sheton. Aug. 6. 65.
⁷ Gen. 26. 34; 35.
27. 46. Πάσης
κακοῖ γυναικῶν
ἐχθρὴν νόσον. Εὐ-
ριπίδ. Ὅστις δ' ἐ-
ρωεῖται ταυτοῦ
τέλμα, τίς δ' ἐπ'
ἐμοῖς ἄλλο καλὸν
αὐτῷ πόρος φέ-
ται, πολὺν ἢ τοῦ-
τον ἐχθρὸν γέ-
λων; Sophocl. An-
tigon.
² Prov. 12. 4.

Use. I.

Examination

Exception.

Answer.

^a Coram mille testibus.

^b Annulus pronubus, Tertull. de Idolatr. & in Apolog. Etiam nunc sponsæ annulus ferreus mittitur, idq. sine gemma, Plin. hist. nat. l. 33. c. 1. Atqui aureus in Tertulliani tempore; prout & nobis nunc dierum.

^c De nullius idoli honore descendit. Tertul. de Idolatr.

^d Jerem. 9. 25, 26.

^e Futile enim commentum est quod Autor libri Arab. habet, de circumcisis cum præputio, hoc est, genibus que circumcise cum olim fuissent, iam ritum illum abieci- sent; quod Drusus tamen amplexus est. Videndus Cumeus de repub. Hebr. l. 3. c. 5.

^f Jer. 9. 26.

^g Rom. 2. 28.

^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} ^{fy} ^{fz} ^{ga} ^{gb} ^{gc} ^{gd} ^{ge} ^{gf} ^{gg} ^{gh} ^{gi} ^{gj} ^{gk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{jj} ^{jh} ^{ji} ^{jj} ^{jk} ^{jl} ^{jm} ^{jn} ^{jo} ^{jp} ^{jq} ^{jr} ^{js} ^{jt} ^{ju} ^{jv} ^{jw} ^{jx} ^{ky} ^{kz} ^{la} ^{lb} ^{lc} ^{ld} ^{le} ^{lf} ^{lg} ^{lh} ^{li} ^{lj} ^{lk} ^{ll} ^{lm} ^{ln} ^{lo} ^{lp} ^{lq} ^{lr} ^{ls} ^{lt} ^{lu} ^{lv} ^{lw} ^{lx} ^{ly} ^{lz} ^{ma} ^{mb} ^{mc} ^{md} ^{me} ^{mf} ^{mg} ^{mh} ^{mi} ^{mj} ^{mk} ^{ml} ^{mm} ^{mn} ^{mo} ^{mp} ^{mq} ^{mr} ^{ms} ^{mt} ^{mu} ^{mv} ^{mw} ^{mx} ^{my} ^{mz} ^{na} ^{nb} ^{nc} nd ^{ne} ^{nf} ^{ng} ^{nh} ⁿⁱ ^{nj} ^{nk} ^{nl} ^{nm} ⁿⁿ ^{no} ^{np} ^{nq} ^{nr} ^{ns} ^{nt} ^{nu} ^{nv} ^{nw} ^{nx} ^{ny} ^{nz} ^{oa} ^{ob} ^{oc} ^{od} ^{oe} ^{of} ^{og} ^{oh} ^{oi} ^{oj} ^{ok} ^{ol} ^{om} ^{on} ^{oo} ^{op} ^{oq} ^{or} ^{os} ^{ot} ^{ou} ^{ov} ^{ow} ^{ox} ^{oy} ^{oz} ^{pa} ^{pb} ^{pc} ^{pd} ^{pe} ^{pf} ^{pg} ^{ph} ^{pi} ^{pj} ^{pk} ^{pl} ^{pm} ^{pn} ^{po} ^{pp} ^{pq} ^{pr} ^{ps} ^{pt} ^{pu} ^{pv} ^{pw} ^{px} ^{py} ^{pz} ^{qa} ^{qb} ^{qc} ^{qd} ^{qe} ^{qf} ^{qg} ^{qh} ^{qi} ^{qj} ^{qk} ^{ql} ^{qm} ^{qn} ^{qo} ^{qp} ^{qq} ^{qr} ^{qs} ^{qt} ^{qu} ^{qv} ^{qw} ^{qx} ^{qy} ^{qz} ^{ra} ^{rb} ^{rc} rd ^{re} ^{rf} ^{rg} ^{rh} ^{ri} ^{rj} ^{rk} ^{rl} ^{rm} ^{rn} ^{ro} ^{rp} ^{rq} ^{rr} ^{rs} ^{rt} ^{ru} ^{rv} ^{rw} ^{rx} ^{ry} ^{rz} ^{sa} ^{sb} ^{sc} ^{sd} ^{se} ^{sf} ^{sg} ^{sh} ^{si} ^{sj} ^{sk} ^{sl} sm ^{sn} ^{so} ^{sp} ^{sq} ^{sr} ^{ss} st ^{su} ^{sv} ^{sw} ^{sx} ^{sy} ^{sz} ^{ta} ^{tb} ^{tc} ^{td} ^{te} ^{tf} ^{tg} th ^{ti} ^{tj} ^{tk} ^{tl} tm ^{tn} ^{to} ^{tp} ^{tq} ^{tr} ^{ts} ^{tt} ^{tu} ^{tv} ^{tw} ^{tx} ^{ty} ^{tz} ^{ua} ^{ub} ^{uc} ^{ud} ^{ue} ^{uf} ^{ug} ^{uh} ^{ui} ^{uj} ^{uk} ^{ul} ^{um} ^{un} ^{uo} ^{up} ^{uq} ^{ur} ^{us} ^{ut} ^{uu} ^{uv} ^{uw} ^{ux} ^{uy} ^{uz} ^{va} ^{vb} ^{vc} ^{vd} ^{ve} ^{vf} ^{vg} ^{vh} ^{vi} ^{vj} ^{vk} ^{vl} ^{vm} ^{vn} ^{vo} ^{vp} ^{vq} ^{vr} ^{vs} ^{vt} ^{vu} ^{vv} ^{vw} ^{vx} ^{vy} ^{vz} ^{wa} ^{wb} ^{wc} ^{wd} ^{we} ^{wf} ^{wg} ^{wh} ^{wi} ^{wj} ^{wk} ^{wl} ^{wm} ^{wn} ^{wo} ^{wp} ^{wq} ^{wr} ^{ws} ^{wt} ^{wu} ^{wv} ^{ww} ^{wx} ^{wy} ^{wz} ^{xa} ^{xb} ^{xc} ^{xd} ^{xe} ^{xf} ^{xg} ^{xh} ^{xi} ^{xj} ^{xk} ^{xl} ^{xm} ^{xn} ^{xo} ^{xp} ^{xq} ^{xr} ^{xs} ^{xt} ^{xu} ^{xv} ^{xw} ^{xx} ^{xy} ^{xz} ^{ya} ^{yb} ^{yc} ^{yd} ^{ye} ^{yf} ^{yg} ^{yh} ^{yi} ^{yj} ^{yk} ^{yl} ^{ym} ^{yn} ^{yo} ^{yp} ^{yq} ^{yr} ^{ys} ^{yt} ^{yu} ^{yv} ^{yw} ^{yx} ^{yy} ^{yz} ^{za} ^{zb} ^{zc} ^{zd} ^{ze} ^{zf} ^{zg} ^{zh} ^{zi} ^{zj} ^{zk} ^{zl} ^{zm} ^{zn} ^{zo} ^{zp} ^{zq} ^{zr} ^{zs} ^{zt} ^{zu} ^{zv} ^{zw} ^{zx} ^{zy} ^{zz}

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*the Soule. As a man then, though he haue beene dipt
ouer head and eares in the Font, may yet in Gods rec-
koning remaine still unbaptised, euen ⁿ as much as ⁿ 1 Tim. 5. 8.
any Infidell, Heathen or Pagan, that was neuer offered
vnto Baptisme; In like manner may a Woman be
ioyned to an Husband, yea and liue long with him as a
Wife, and yet for all that be in Gods estimation as no
Wife.*

But how may a Woman know then whether shee
be a Wife or no?

Quest.

I answer: Reade ouer the Rules that ^o S. Paul
and ^p S. Peter prescribe Married Women; and exa-
mine thy selfe by them. Reade ouer ^q the Descrip-
tion that Salomons Mother maketh of a good Wife;
and compare thy selfe with it. There is set downe a
Paterne and a Precedent for thee. There is ^r a Looking
Glasse for thee (as S. Iames speaketh of Gods Word in
generall) to see thy selfe in, and to shew thee what
thou art. And it were to be wisht that as ^r the Philo-
sopher willed his followers to view themselves oft in a
glasse, that if they found themselves faire and come-
ly, they might be carefull to haue their cariage and
courtes correspondent, if otherwise, they might
strive by morall abilities to make amends for and re-
compence what were wanting that way: so that
enery Married Woman did, if not once a day, or once

Ans.

^o Ephes. 5. 22, 23,
24, 33. Colos. 3. 18.
^p 1 Pet. 3. 1-6.
^q Prou. 31. 10.-

^r Iam. 1. 23, 25. In
Scripturis quasi in
speculo quodā homo
considerare se potest,
qualis sit, Aug. de
temp. 112. Sit tibi
tanquam Speculum
Symbolum tuum. I-
dem bom. 42. Man-
data Dei, siue cum
leguntur, siue cum
memoria recolun-
tur, tanquam Spe-
culum intuentia est.
Idem in Psal. 118.
Euangelium Specu-
lum veritatis nemi-

ni blanditur, neminem seducit. Talem se in eo quisque reperiet, qualis fuerit. Nos autem sic in
eo nos consideremus, ut ex eo proficiamus, & secundum ipsum corrigamus, sique in nobis cor-
rigenda deprehendimus. Bern. de temp. 78. Præcepta divina specula sunt, in quibus se animo
iugiter inspiciant; ex quibus maculas suas cognoscant, vitia emendent. Idem de mosl. viii.
^r Ημετέρας ψυχὰς οὐρανὸς καὶ γῆ ἐκείνη, ἢ καὶ οὐρανὸς καὶ γῆ, ἢ καὶ οὐρανὸς καὶ γῆ. εἰ δ'
αὖτις, ταῦτα δὲ ἴδωμεν ἐν τῇ καρδίᾳ. Socrates apud Laert. Suscepit Socrates discipulis
suis, crebro ut semet in speculo contemplerentur, &c. Apal. apolog. Sed & Bias, Οὐκ ἔστιν ἄλλος
ἐν καρδίᾳ τοῦ σωτοῦ ἀνθρώπου, ἢ τὰς ψυχὰς καὶ τὰς ἐννοίας, τὰς δὲ αἰσθῆσις καὶ οὐκ ἔστιν.

Steb. c. 21.

a weeke, yet once a month at least seriously looke her selfe in this *Glasse*. Which it is to be feared that too many are therefore very loth to looke into, because they know how they shall finde themselves there before-hand: And as ^c that *old* withered *Harlot* therefore cast away her *looking Glas*, because she could not therein see her selfe such as she would; so they shunne this *Glasse*, not affecting it, because they cannot see themselves therein such as they should. But ^u let vs set the *Glasse* before them that they may looke on it, and view themselves in it if they will: which if it shall shew them themselves farre other than they would seeme to be, it is not the fault of the *Glasse*, but their owne; let them blame themselves, and not it.

A Wife then, say those *Apostles*, is one, that is ^a *subiect* and obedient to her Husband, as her Head.

But many by this Rule, will hardly proue *Wives*; being ^b *Mistresses* (as *Ierome* speaketh) rather than *Wives*, to those that haue them, or rather ^c *whom*

τὴν Πάρην τὸ
κατοπτρῶν. ἐπεὶ
τοῦν ἴδω ὁραῖται
Οὐκ ἐθέλω, οὐκ
ἀλλ' ἂν παρ' ἐμοῦ
νάμει. De Laide
Plato. Ναίε τι
κρὸν ἐλεγχον α-
ποχρησάμενα κα-
τόπτρου, Πνευμάτων
ἐν ἡμῖν μαρτυροῦν
τοῦτο. Inid. An-
tholog. l. 6. c. 8.

^u Scriptura sacra
quasi Speculum mē-
tis oculis opponatur,
ut in ea facies in-
terna videatur. Ibi
sentiemus, quantum
proficimus ibi, quan-
tum à profectu di-
flamur. Greg. 14. or.
l. 2. c. 1. Speculum

hoc habet splendorem non mendacem. Formosus es? formosum ibi te vides. Fædus es? fædum. Sed cum fædus accesseris, & fædum ibi te videris, noli speculum accusare. Non te fallit speculum: tu noli te fallere. Redi ad te, iudica de te: contristare de fæditate tua, ut cum discesseris tristis fædus, correctus possis redire formosus. Aug. de temp. 235. Sed & idem epist. 205. Epistola hæc tibi Speculum sit, ubi qualis sis videas, ubi discas qualis esse debeas. Et Hieron. ad Ocean. Speculum proponitur. Iam in potestate & conscientia singulorum est, quales ibi se aspiciant, ut vel dolere ad deformitatem, vel gaudere ad pulchritudinem possint. Et Bern. de Consid. lib. 2. Admoui Speculum. Fædus se in eo vultus agnoscat. Sed & qui dissimilem inveniri se gaudet, inspiciat, ne forte & si sit unde placeat sibi, etiam in quo debeat discipere, non desit. ^a Ephes. 5. 22, 23, 24. 1 Pet. 3. 1, 5, 6. ^b Non uxor, sed Domina. Hieron. adv. Iovin. l. 1. Διαπορεύει μάλλον ἢ γυναῖκα. Chrysost. tom. 8. serm. 15. Αἱ γυναῖκες ὡς ὁ κύριος ἑστὶν ὁ κεφαλὴ τῆς ἐκκλησίας. Epi-
cetes, Enchir. c. 60. Vocanda Domina: celebrandus natalis: Theophr. de nupt. Hinc toties O-
vid. Nunquid hic aliquis Dominam venisse. Trist. 3. 3. Inque sinu Domine consenuisse mea.
Ibidem 4. 8. Et, Annuus affectum Domine natalis bonorem exigit. Ibidem 5. 5. ^u Quomodo
Aristippus de Laide, Ἐχὼ Λαΐδα, ἀλλ' ἐκ ἑξέως. Laert. & Athen. l. 12. Habes Laidem,
non habeor à Laide. Cic. ep. 26. l. 9.

they

they have; ^d being married rather to them, then having married them, as he speaketh. So that their *Husbands* (if they may so be termed that are so mated) may say, that ^e when they received their *Wines Dowrie*, (if they had ought at least with them; for euen ^f those that bring nothing off are as faultie in this kinde, as those that bring most) they sold away their owne libertie; and tooke in ^g a *Mistresse* in stead of a *Wife*; as the *Cynickes Master* did ^h a *Master* in stead of a *Servant*; and *Nazianzen* saith that ⁱ some *Wines* doe in stead of an *Husband*: One that will ^k rule and over-rule them, as he said that ^l *Queenes*, or ^m *Queanes* rather ⁿ of base condition, their *Concubines* did *Kings*; and of the *Persian Monarks*, when that State most flourished, it was a common by-word, that ^o they were *Masters of the whole world*, and their *wines* their *Masters*; not vnlike *Cato* his complaint also sometime of his *Countrimen*;

δ' οὐτως πῶς ἂν
ἢ γαμεῖν πρὶς ἐλθ-
ωμένης, τὰ μετὰ
γαμικῆς ἐπιθυμίας
ταῖς χερματικαῖς, αὐ-
τὴν δίδωσιν, ὥς
δικαίην λαμβάνει.
Menand. Πένυς γὰρ
αὐτῶν γαμικῶν ἔχου-
σιν χερματικὰ δό-
ματα, ὥς δὲ δόσιν, ὥς
ἢ γαμικῶν ἐπὶ, ὥς
δὲ δόσιν ὥς ἂν. Anax-
andrid. Ἰτα Marti-
tial. ep. 12. 18. Vir-
orem quare locuple-
tem ducere nolim,
queritis? uxori nu-
bere nolo mea. Que
et Aristippi men-
tem melius aperi-
uit, quam ea que
ad Laert. Cassaub.
o Argentum acce-
pi, dote imperium

vendidi, Plaut. *Asin.* 1. 1. Contra quam *Ambr.* exhort. ad virg. Que nupserit, ad servitutem sua pecunia venditur. Hinc *Menand.* Οὐκ οὐκ γαμικῶν ἐμκαλῶν ἐμδουμῶν λαβεῖν, ἢ βλεπεῖν ἀπο-
χρῆμα γαμικῶν καὶ λαβεῖν. Et apud *Plut.* de tranq. & de viri. & vii. ἐπὶ γαμικῶν ἐπὶ ἀπο-
χρῆμα γαμικῶν. Εἰ μὴ δ' ἀνδρῶν γαμικῶν, τὸ πρῶτον, γαμικῶν ἐπὶ πρῶτον, ἐπὶ πρῶτον, ἐπὶ
γὰρ αὐτῶν. Ἰταχ, *Sen. controu.* 8. Multi duxere sine dotibus uxores: quidam dicunt non accipere do-
tes: quidam emptis contenti fuerunt; & cum possent accipere divites, emere, quibus libertatem da-
rent, maluerunt, quam suam vendere. ^f *Prou.* 30. 22, 23. Αὐτὰς ἡ ταπεινὴ τῶς ἡ ἀπο-
χρῆμα γαμικῶν ἐπὶ ἀνδρῶν γαμικῶν δόσιν. *Plut.* erat. *M.* Cato uxorem bastii humili loco natam,
& tamen, quod nemo posset credere, etiam *Caloni* superbam. Nequis pueri, si pauper duxerit,
satis se concordie providisse. *Hieron.* in *Iovin.* lib. 1. Frustra itaque *Plant.* *Aul.* 3. 5. Quia
indotata est, ea in potestate est viri. Dotata masculi & malo & damno viros. Nam, Ni-
hil indotata posset dotata minus. *Scalig.* *Epidurp.* lib. 4. & *Tyrannus* ἀντὶ γαμικῆς ἐπιθυμίας
γυναικῶν. *Hierocl.* de nupt. ^h *Kipræus*, ἐπὶ πρῶτον δόσιν ἀντὶ γαμικῆς. *Diogen.* *Laert.*
Scitæque Ambros. epistol. 7. Pecunia plerumque Dominus emittit: & cautionalibus tabulis emp-
tor ipse adducitur. ⁱ *Δεσποτὴν ἀποπρ.* ἐπὶ γαμικῶν ἀποπρ. *Gregor.* *Nazian.* epistol. ^k *Zo-
roababel* 3. *Esd.* 4. 22, 29. ^m *Τὰς ἐπὶ γαμικῶν γαμικῶν.* *Diogenes.* ⁿ *Αὐτο-
γαστὴρ Σάμου,* ἢ *δορυφύτης* *Δεδήμας* *βασιλεὺς ἐπὶ πρῶτον.* *Plut.* erat. ^o *Οὐ Περσῶν
βασιλεὺς πάλαις ἡγεῖται δόσιν πρῶτον ἀντὶ γαμικῆς, ὥς μέγιστα δεσποτὴς ἀποπρ.*
Plut. ad perfect. indot.

ἡ ἄνθρωπος πῶς
τοῦτο ἐπιπολεῖ
σαν γυναικοκρα-
τίαν, Πάντες (εἰ-
πεν) ἀνδρώπων ὅ
γυναικῶν ἀρχου-
σιν, ἡμεῖς ὅ παύ-
σων ἀνδρώπων, ἡ-
μεῖς ὅ αἱ γυναι-
κες. Calo. Plut. a-
popbith.

9 Prov. 2. 17.

Ἐγὼ μὴ παύω
illud Ambrosij ex-
bor. virg. Meliori
conditione Mancipia,
quam Coniugia
comparantur. Et
Palladi. anthol. l. 1.
c. 19. Διδάειν σε
ἀνδρῶ μετρώτε-
ρον, εἴη πῶς
ταῖς Σαφρονί δε-
κώσῃ, μηδὲ λίαν
χαλεπῇ.

Καὶ τὰ γυναι-
κὸς ὅ χαλεπὸς τις
ἐπιμαχεῖν πορν-
εῖα, ἀνδρῶν ὅ
ἀνδρώπων. Plut.
de vit. & vit.

Ἰδὲ ἡ γυναι-
κὸν ἀνδρῶ, ἡ δὲ
πορνεία ἀνδρῶ.
Idem pedagog. Vin-
de & Aristot. Et-
hic. l. 8. c. 10.

Ἀρχαῖον ἐπὶ
αἱ γυναικες ἐπι-
μαχεῖν ἔστι.

Prov. 31. 10. * Prov. 31. 11. * Ἐργον γὰρ ὅδε τῶν αὐτῶν γυνή,
(ὅ καὶ τὸν ἡ κληῖν κληῖν μέγιστος. Theophyl. epist. 42.) Ἐργον δὲ καὶ τὸν αὐτῶν ἔστιν ὅδε.
Simonid. Βασιλεὺς συνειδήσεως δὲ ἀλαζονείας, ὅ πολυτελεῖς συνειδήσεως καὶ λιχυρίαις, ὅ
σὺ γυναικὸς ὁδῶν, &c. Plut. de vit. & vit. * Καὶ γὰρ ὅ ἐπὶ χαλόν, ὅ ἐπὶ ἔργων Περ-
σῶν, ὅδε τῶν αὐτῶν, ὅδε ἔργων. Simonid. Stob. c. 71.

All Men rule their Wines, we rule all Men; and our
Wines rule us: One that will guide and governe him
that should be ^a her Guide, yea and, it may be, com-
mand him ^r more imperiously than many a Master
would his Slave. They are ^c no Men, saith one, but
Bond-men to their Wines, or ^t to their Portions at
least, that endure it. And they are no Wines sure, but
Mistresses, or more than Mistresses, that offer it.

Againe, she is a Wife, as ^u Salomons Mother de-
scribeth her, that is not a good Housewife onely in
the House, but a good Wife also to her Husband; that
^x doth him good all his daies, all the daies, at least, that
she liueth with him.

Shee is a Wife then indeed, and none but shee, in
whom these two concur, that shee is both a good
Housewife, and a good Wife too to him that hath her.
But how many Married women are there, in whom
neither of these are? how many in whom they
meet not? How many are there not House-wives, but
^r Drones rather? living wholly on the sweat of their
Husbands browes, as the Drone doth on the honey
that the Bee maketh and bringeth in? How many
though not Drones, yet Droiles rather than Wines?
that will toile and moile indeed about the house, as
we say, like horses; but are withall ^z of so crooked
and crabbed a nature, of so currish, vnquiet, and
contentious a disposition, that their Husbands can

have no ioy, nor comfort at all of them: there can be no comfortable cohabitation or conuersing with them.

There may be good cause therefore euen for married Women to examine themselves whether they be Wines or no: since that if they answer not that, which Gods word and will, yea which the very Name giuen them, requireth of them, they are as *no Wines in Gods account.*

But here a *Question* or two would be answered.

For first, may some say: If *such a Wife* be *no Wife*, may a *Man* then lawfully put away *such a Wife*?

I answer; No: As the *Rabbines* speake, ^a *The bone thou must gnaw, that is fallen to thy Lot.* There is ^b *a knot of God* betweene you, that cannot be vnknit. ^c *God* hath ioyned her vnto thee either in mercie, or in wrath; to be, as he saith of *Rulers*, ^d *either a Nurse* to thee, or *a Scourge.* And ^e *Those that God hath ioyned together, Man may not sever.*

Yea but, may not a *Man* forbear to doe the *Dutie* of an *Husband* to such an one? For ^f *why* should I, will some say, be an *Husband* to her, if shee be not a *Wife* to me?

I answer; No: ^g *Thou owest it to God.* And it is not default of dutie on her part, that can discharge thee of thy debt to him. As *Basil* saith of *Rulers*, ^h *We must obey, the good as God, the bad for God.* And

32. Et ego illis Maritus essem? ut concilier, cum Hebr. 3. 9. וְיִשְׂרָאֵל הָיָה לְיְהוָה. Sic Cic. Phil. 3. Non traclabo ut Consulem: ne ille me quidem ut Consularem. Et Crassus Philippo, Non es mihi, Philippe, Consul, quia nec ego quidem tibi Senator sum. Val. Max. lib. 6. cap. 2. & Cic. de Orat. lib. 3. Sed de Christiane parum. Iul. Scalig. de Crasmo Epist. 15. Si non est mihi Christianus, cur ego illi sum? & Debes Deo. ^a Tote idē gadōis, & nō Ode. Tote nō gadōis. & d. & Ode. Basil. Cesar. Rom. 13. 5. 1 Pet. 2. 13, 14.

Questions 2.
Quest. 1.

Ans. w.

^a Os, quod in sorte tua cecidit, rodas. Drus. in Adag. Ben. Syra. ^b Passum Dei. Prov. 2. 17. ^c Matib. 19. 6.

Quest. 2.

^d Bonus si fuerit, qui tibi praestit, nutritor tuus est: malus si fuerit, tentator tuus est. Aug. de Verb. Dom. 6. 2. 14.

Ans. w.

^e Matib. 19. 6. ^f Ita legitur, verba Domini, Jer. 31.

i 1 Pet. 2. 18, 19.

k Tois mollois.

l Luk. 14. 14.

S. Peter of Masters, that ^l Servants must for ^k conscience sake be subject to the frampard as well as the courteous. So must thou doe the dutie of an Husband as well to a bad as to a good Wife, for conscience of Gods command. Doe thou thy dutie for God; and thou shalt haue thy reward from God. As our Sauour saith ^l of those that relieue the poore, though they cannot requite them, yet God will reward them; so though she doe not with kindnesse answer thee, God will requite thee, in the Resurrection of the Righteous.

And so much briefly for Answer to those two Questions.

Rse 2.

Premomition.

Secondly, this Point may serue as for Examination, so for Premanition, to those that are to enter into this estate, that they consider seriously beforehand, what they vndertake, that they weigh well what they goe about: Not thinke as many doe, that they marrie for their ease, or they marrie to be maintained; to be maintained in sloth and idlenesse, or in vanitie and pride: like those, who, as Bernard speaketh, ^m thinke to liue without Care, when they haue gotten a charge or a cure. No: thou marriest to be a Wife; and that is not ⁿ a naked Name, or a bare title; it is the Name of an Office, that hath many Duties annexed to it: ^o It is not good for man to be alone, saith God; I will make him an Helpe. He doth not say, I will make him a wife: or, I will make him a woman, that may be an Helpe to him: though hee meant so to doe: but, I will make him an Helpe. So that A wife is a Woman ioyned to Man to be an Helpe to him: And for a Woman to be a Wife, is to be an Help to her Husband. But wherein to be an Helpe? ^p Let the younger

^m Tum demum si
meum uisuros se
serant, postquam ad
curas peruenierint.
Bern. epist. 43.

ⁿ Οὐκ οὐκ κατ' ὄν.
Greg. Naz. Apolog.
Nudū nomē. Quo-
modo Apul. in A-
polog. Nuptiarum
titulus falsus &
imaginaris.

^o Gen. 2. 18.

^p 1 Tim. 5. 14.

ger Women, saith the Apostle, *marrie, & breed*, (that is, *beare, and bring up*) *children, and governe the familie*. That is the end of their *Mariage*: and to doe that, is to be a *Wife*. And that therefore must euerie woman that intendeth to marrie, fore-thinke of, resolve on, and make account of before hand, if euer she meane to be a *Wife*.

Mariage is honourable, as the Apostle saith: And the Name of a *Wife* is an honourable Title. We are wont to giue them place before those that bee yet vnmarried, vnlesse they be farre vnequall otherwise. But *euerie dignitie hath some dutie annexed vnto it*. And *it is not equall that those that refuse the one, should expect euer to enioy the other*. Yea, *the greater the honour is, the greater is the dishonour, if the dutie be not done that that honour exacteth*.

Thirdly, it may serue, as for *Premoniition*, so for *Admonition*; for premoniition to those that intend or desire to enter, for admonition to those that are entered already. Art thou a *married woman* then? As *Ierom* saith to the *Monk*; *Read what thou art here called, and be that that thou art stiled*. Thou art stiled a *Wife*. But thou art *no wife*, if thou doest not a *Wifes worke*: no more than *the Shepherd is a Shepherd* if he feed not his flocke. Consider therefore well what the dutie of a *Wife* is, that thou mayest indeed faithfully and conscionably performe it; that thou mayest make good what in that *Name* is required of thee. Else as one saith well, that *the verie title of godli-*

ἡ Τειροπρία, ἡ νοσηροπρία. Qua loco τὸ Τειροπρία etiam τὸ Τειροπρία φησὶ includit, quod & exprimitur, cap. 5. 10. quo modo & Τειροπρία etiam Τειροπρία τὸ Τειροπρία comprehendit. cap. 2. 15.

ἡ Hebr. 13. 4.

ἡ Hec omnis & onus annexum habet. Bern. epist. 42. Nec datur beneficium nisi propter officium. Reg. Iur. Can. Et, Rationi congruit ut succedat in onere, qui substituitur in honore. Bonif. in 60. reg. iur. c. 77.

Wife 3.

Admonition.

ἡ Non est dignum ut inde exigit honorem vnde refugit laborum. Bernard. epist. 87.

ἡ Lege quod appellatur; esto quod dicitur. Hieron. ad Nepot. & ad Rufic. Cura esse quod audit. Horat. epist. 16.

ἡ Zech. 11. 5. 16. 17. Non omnes Episcopi Episcopi sunt.

Hieron. ad Heliodor. Nec est verus sacerdos monis qui sacerdos nominatur. Gratian. decret. d. 40. c. 12. Nec Episcopus enim aut presbyter est dicendus, cum non sit, qui praeesse velit, prodesse nolit. Inell. apolog. 7. Ipsum verum nomen, Saluian. de provident. l. 4.

part of the bodie, but either cannot, or doth not any worke. That which bringeth a foule scandall vpon *Christian profession*; when wee shall heare, as many complaine, that they haue found more faithfull and diligent seruice in such seruants as haue giuen little shew of sauing or sanctifying grace, than in such as haue made great profession of pietie; so others againe, that more louing and kinde cariage, and more dutifull demeanour towards their *Husbands*, is found in diuers women, though well natured, yet not religiously nurtured; than in many that would seeme to haue made great progresse in pietie: when many *meere ciuill persons* liue more louingly, more comfortably, more contentedly together, than not a few of those doe, (wherefoener the fault be, sometime in the one partie, and sometime in both,) that are otherwise *verie forward and eager professors*. As ^d if *Nature* were able to doe more than *Grace* could doe: or as if true pietie and godlinesse did not exact of *Men* and *Women*, a diligent, carefull, and conscionable performance of good *Duties*, ^e as well in the one kinde as in the other.

Fourthly, it may serue for *Information*, to informe vs how *God* esteemeth of such as are faultie or defective this way. Art thou a *Wife*; but not a good *Wife*? *God* esteemeth thee as *no Wife*; yea, as *no Woman*; for ^f the same word signifieth either.

^g Search, saith *God* to *Jeremie*, all *Ierusalem* thou row, if thou canst finde a *Man*; or if there be any one that dealeth vprightly: as if the rest, those that were not such, or did not so, were *no Men*. As ^h the *Cynick* sometime said, that there was a great throng of

^d Plus in bono valere viues ingen Quam Gratiam infirmis valorem gratie.

^e Quidam Dei precepta sicut communia omnium, non specialia aliquorum. Ut ergo audas eorum temeritate sue patenti obiecti one conueniat, non cum precepta communia, sed propria & singularia contempnissse demonstrat. Greg. in illud 1 Sam. 13. 13. Non obseruasti mandata Dei, quod mandauit tibi.

Use 4.
Information.

^f *MON* Hebr. & Tuus Græc. ^g *Jerem. 5. 1.* ^h *Ab Olympi* la dis reuersus. Et Laer. d. balneo prodiens, ut Hecato in christi; *Polus* & *dyag*, *dyzoi* & *adpomi*.

i. Ἀνδράπους ἐ-
χέλεται, ἢ καὶ ἀνδρ-
ματα. Laeri.

k. Erras, siſſorum,
qui occurrunt tibi,
vultib' credis. Ho-
minum effigies ha-
bent, animos ſera-
rum. Senec. Epist.
103. τίς ἐστι τῆς
φύσεως, βουβωνί
ἀνδράπεδος. Ex
Empedocle Theoph.
epist. 44.

l. Omnes homines
nati sumus: sed non
omnes homines ho-
mines sumus. Qui-
dam homines non
sunt homines. Est
homo homo: & est
homo non homo, ho-
mo serpens, Matth.

3. 7. homo equus,
Ier. 5. 8. homo ju-
mentum, Psal. 49.

20. Secundum ex-
teriorem hominem

homo, ſec. interiorem non homo, ſed ſerpens, &c. Origen. in Ezech. homil. 3.
m. Τί γάρ ἐστιν ἄλλο ἀνέχθαι καὶ ἀνιέναι, ἢ λέων ἢ λύκος, ἢ πῖ ἀλλο ἀνθρώπων, καὶ
παπιδόττειν; λοιδορεῖ καὶ χαλκὸς ἀνθρώπου ἢ ἀλκμή; Luc. 13. 32. &c. Epictet. Arrian.
l. 1. c. 3. Nos, ut ait Salustius, ventri obediētes, animalium loco numeremus non hominum. Sen. ep.
60. n. Ierem. 10. 14. Iſtis beſtijs beſtialior eſt homo ratione vigenſ, & ratione non vivens. Bern.
de bon. deſer. o. Οἷον τι ἐſτί ἄλλων διαφέρει θνείων Ἀνθρώπων; ὅδε μικρόν, ἀλλὰ γη-
ματι Πλάγι' ἐστὶ τῶν ἄλλων, ὅτι οὐδὲν θνείων. Lxxv. apud Stob. c. 2. P. O curia in terris
vivente. Pet. ſat. 2. & Laſi. inſtit. l. 2. c. 2. In recto corpore curia eſt anima. Annon confunderis
ſuſu caput habere, qui ſuſu cor nō habes? corpore recto ſtare, qui corde repis in terra? An nō in terra
eſt repere, carnē ſapere? &c. Beza de divers. 12. q. Ἰδὼν γυναῖκα ἐν φορέῃ, Οὐ καὶ τὸ θνείων,
ἔστι, ἢ γαλαργία. Laeri. Intrat beſtia non puella: diſcurrit ſera, non ſemina. Pet. Chryſoſt. ſerm.
127. r. Που. 21. 19. Sirac. 25. 20. Οὐδὲν γυνὴ ἐν κόλπῳ θνείων ἐφαμύλλων γυναῖκος
πορεύει. ἢ θύοτος θνείων ἐν τρεπείδεις; ἢ ἡ ἀμύττειν θνείων ἐν ἐπιδίαις;
ἀλλὰ καὶ ἄνθρωπος καὶ θνείων ἐν τῷ κακῷ ἐλάττω πυγχαίον. Pseudo-Chryſoſt. ſerm. 7. ſerm. 99.
ἐπὶ θνείων, καὶ κακὸν ἐπὶ ἀνθρώπων. Διπλῇ γυναῖκος θνείων ἐν θνείων. Greg. Naz.
apud Anon. Matthei. l. 2. c. 34. Πολλὴν καὶ γυνὴ καὶ διπλασίον θνείων ὄντων, μείζον ἐστὶ
θνείων γυνῆ. Menand. Tawh. τὰ πατρὶων ἀρχιούτων γυνῶν. Eurip. Phœnix.

the wilderness, than to be tied to keep house with such.

And the like may and must bee said of the other partie. As the *Wife* is *no Wife*, if shee bee *not a Good Wife*: so is the *Husband no Husband*, if hee bee *not a good Husband*. He is *no man*, but a *beast*, saith Chrysostome; a *wilde beast* rather than an *Husband*, that is not kinde and courteous, that is harsh and curriish to his wife. He is *no husband*, if he do not *the duty of an husband*; as she is *no wife*, if she do not *the worke of a wife*.

And ¹ where both parties are herein faultie, and ² rather bide than liue vnquietly together, we may well say of them, as we vse to say, that they liue together, as *Dog and Cat*; not as *Man and Wife*, but as *bruit beasts*, or not so well rather, as euen ³ *wilde beasts* are wont to doe. They are no better at all in Gods sight than such: and they must looke one day to answer, not onely for the wrong that they doe either to other, but for the wrong also that they doe vnto God and his ordinance, by bringing through their fault a foule imputation vpon it.

Fiftly, this may serue for a *Caueat* to such as are yet to chuse. Doeſt thou want a *Wife*, and wouldest haue one? Make enquire for a *good Wife*; else thou wert better haue *no Wife*; better without her, if she be a *bad one*, than with her.

Oh could I but get ⁴ a *rich Wife*, a *wealthie one*,

enuitriendo, cum sint alioqui insociabiles, & solivage. Quae enim tigris non filiis suis misis immurmurat, & pacata feritate blanditur? Quis miluus, quantumlibet solitarius rapinis circumuolet, non coniugium copulat, nidum congerit, ova conseruet, pullos alit, & quasi cum sua matre familias societatem domesticam quantam potest pace conseruat? Aug. de ciuit. l. 19. c. 12. x Icy & uſur ſus ſpo- ro. Zoſin, τειν & πωτῆται. Μόρον ἄγρου βλῆπτον. Anacr. carm. 46. Proximus ad cen- sum; de moribus vltima fiet Quaestio. Inuen. Sat. Mala cum fama, ubi dos est, facile nupitur: Dum dos sit, nullum vitium vitio vortitur. Plaut. Pers. 3. 1. Coniux haud femina, queritur pati- nia. Iul. Scal. epidorp. l. 4.

¹ Ei ἀνδρα δὲ κα- λῶν, ὃν οὐδὲ θεὸς οὐ χρεῖται. Chryſ. in 1 cor. hom. 26. Quomodo Euseb. prepar. E- uang. l. 7. c. 8. Οὐ- γὰρ παῖδες ἢ ἀν- δρες.

² Quod Aug. de a- lijs quibusdam; Si ambo tales sunt, cō- iuges, quamvis vo- centur, non sunt de nupt. & concupisc. l. 1. c. 15.

³ Συροικῶν, ἢ συρῆσιν, uſitata Themist. apud Stob. c. 67. Οὐ γὰρ γο- νὴ δὲ μακρὰ δὲ αἰῶνι ἀνδρα σφρα- γῆ, ἀλλὰ τὸ δὲ κατὰ λειπόμεν- βί & Lysurg. ibid. c. 68.

Wife 3.

Caution.

⁴ Ipse sine seculi- ma genus proprium pace quadam custo- diunt, coeundo, ge- gnendo, puerando, factus fovendo, aq.

saith

7 Formosa virgo
est, dotis dimidium
vocant Ipsi, qui do-
tes negligunt ux-
orias. Afran. Virgo
formosa, etsi sit op-
pida pauper, abun-
de tamen dotata
est. Apul. in apolog.
= Iudg. 14. 7.

α Ἀνδρα χρημα-
 τιστὴν, Λογιστὴν
 μᾶλλον, ἢ χεῖρα
 να ἀνδρὸς. Plut.
 vitæ Thebistocli. &
 in apophth. Malo
 virum, qui pecunia
 egret, quam pecu-
 niamque viro. Cic.
 offic. l. 2. Kiflov
 λογιστὴν πέντη
 δεκάτην, ἢ καχὸν
 ἀνδρὸς ἀνδρὸς γαμ-
 ῶν παῖδα καὶ
 φίλον. Eurip. An-
 drom.

Diader. Stob. c. 76.
Her. calm. 3. 24. Du

Hor. Carm. 3.24. D

Mulier nequicquam e
 res mores dei et cono

2. *Monoda Teles an*
be. *an non amicis.* (a)

quos cum censens Tibi
Plaut. Bacch. 2. 6

πρὸς τὴν βίβλιν, ἡλ

1890. Sen. epist. 3.

faciat marito, an miser

saith one; *I were well, I were made for euer. And, Let mee haue^r a faire one,* saith another, *and I care for no more.* ² *Giue me the woman,* saith Sampson, *for she pleaseth mine eye.* But as that worthie Grecian once said, that hee would rather haue for his Daughter, ³ *a Man without money, than money without a Man:* So better were it for thee to haue *a wife without^b wealth or^c beantie,* than to haue *wealth or beantie without a wife;* and so ^d bee as farre from hauing *the comfort of a Wife,* as if thou hadst *no Wife* at all. ^e *A man,* saith one, *may haue many Friends* (^f such as we commonly call friends) and yet among his many friends, hee may finde little friendship. And so may a man haue *many a Wife,* such as vsually beare the name of *Wines,* and yet finde little enough of that *good* in any of them, that *Salomon* here intimateth to bee in *a Wife.*

If thou wouldest haue a *Wife* then, & seeke thee a *good Wife*; seeke thee a *fit Wife*. For if thee be not a *good Wife*, and a *fit Wife*; (and she is *no good Wife* for thee, if she be *not fit* for thee;) thou shalt haue *no*

Wife

Wife of her. As a learned man said sometime of Rome hauing beene somewhere there, that a man might ^h *Secke Rome in Rome*, and yet *not finde her there*; Rome was so much altered from that that it had beene: And the *Orator* of Sicilie, after *Verres* had gouerned there, that men ⁱ *sought Sicilie in Sicilie*, it was by him so impouerished: And a *Reuerend Prelate* of ours, of *Bellarmines* latter works, that many ^k *missed Bellarmine in Bellarmine*; they were so much unlike to, and came so far short of his former. So mayest thou finde much want, and *misse of a wife in a wife*, if thou makest thy choise amisse. And so consequently doe thy selfe exceeding great wrong, embracing, with ^l *Ixion*, a cloud in stead of *Iuno*, or ^m *with Paris*, ⁿ *a shadow without substance*, a sorrie helpe, ^o *a cold comfort*, a wife, and yet *no wife*, in regard of any ioy or comfort in her, in regard of any helpe or furtherance from her. And were it not much better for one to be altogether without? For what can be more miserable than to haue a Wife, as ^p *couetous wretches* haue *wealth*; to haue the *burden* of a Wife, and to want the *benefit* of her, to haue the *care*, and not the *comfort*? whereas the man that liueth *single*, as hee misseth of the one, so hee is yet withall freed from, and eased of the other.

^h Spurell cadaver
pristina venustatis:
Nec Roma Roma
cōpos, & tamē Ro-
ma: Sed Roma que
præstare non potes
Romam. Ios. Scalig.
Vipote ubi, Nec
somnia, nec um-
bra, nec sonus Ro-
mæ. Iul. Scalig.
poem. Et lan. Vial.
Qui Romam in
media queris no-
vus aduenia Roma,
Vt Rome in Roma
nil reperis media
Roma siquidem Ro-
ma non est, nihil ha-
bens præter ruinas
ruderaque, præ
calamitatis cicatri-
ces ac vestigia. B-
rasm. Ciceronian.
ⁱ Vt in uberrima
Siciliæ parte Sici-
liam quæreremus.
Cic. in Verr. 3.
^k Bellarminū que-
runt in Bellarmino,
Lanceliam Winton.
Ep. in defens. Reg.
contr. Bell. apol. lita
H. Steph. de Pssu-

do-Gell. Titulis, Gellium se in Gellio desiderare. ^l Νερίδω αὐτὸ ἢ ἡγάτ. Videntus Eustath.
ad Iliad. α'. Lucian. in Deor. dialog. & Serv. ad Æn. 6. ^m Εἰδωλον quatuor. Eurip. Helen.
- εἰδωλόμασιν ῥέδω. Lycophr. Cass. i. Εἰδωλον Ε' ἄλγος, ut ex Stesichoro Τζετ. ⁿ Σέλας
αὐτὴ τὸ σάμας. Prou. Græc. ^o Φυγὴν παρὰ γυμνασίῳ. - Lycophr. ibid. ex Sophocl. Antig. 1.
Καὶ δὲ γυνὴ εὐδύνει. - P. O. ἰδὼν ἢ ἐπιμαλόμεν, & εἰς ἀδωσίον ἢ μὴ δὲ ἀπο-
λέμεν. Bion apud Laert. Nec habendi fructus felix, & cupiditate querendi miseritimus. / Al. Max.
l. 9. c. 4. Hinc Io. Parkust in epigr. Est asino similis, qui obscuria parat, auarus: Oneratur eis, non ve-
scitur. Et Plat. de avar. Ὁ αὐτὸν οὐδὲ βλαβείας εὐλα καὶ σφραγὶς κατακομίζον, αὐτὸ κατὰ
καὶ πλεονεξία ἀστυχόμεν, λίγην δὲ καὶ μὴ μισθόν, μὴ δὲ ἀλγία.

is that Wife, ¹ whose praise and reward is both of ¹ *Prov. 31. 31.*
Man and *God*; or if not of *Man*, yet doubtlesse of
God: From whom, as shee doth the worke of a Wife,
 so shee is sure to receiue the reward of a wife, though
Man should not yeeld it.

And so passe we onto the *second Point*; from the
Partie Cōmended, to the *Cōmendation* here given her.

Branch 2.

A Wife then (such an one as deserueth the Name
 of a Wife, as is a Wife not in Name only, but in Deed,
 not in Title barely, but in Truth) is ^a an exceeding
 great Benefit, a meanes of much good to him that hath
 her: He that findeth a Wife, findeth Good, saith Salo-
 mon. Good; that is, much good, exceeding great good:
 (For it is spoken ^b by way of excellency or eminency;) as if
 hee could not well tell how to expresse how much good
 might by her accrue to the Husband of such an one. And,
^c Shee will doe him good, saith Salomons Mother, and no
 euill, so long as euer they shall liue together. ^{*} An whole
 treasure of good there is in a good Wife.

Doctr. 2.

^a Αἰὲς ἀνδρός
 κῆρυκα συμμαχίας
 γυνή. Hippothoū a-
 pud Sto. c. 65. Ζωὴ
 ἀνδρὸς γυν. τα-
 μεῖον ἀγαθῆς βίου
 ἀνδρὸς γυνή. Cle-
 ment. Alex. ex Eu-
 rip. Pedag. l. 3. c. 11.
^b Καὶ ἔσται
^c Prov. 31. 12.

^{*} Οὐρανεῖς ἀγα-
 θῶν βίου ἡ γυνή
 γυνή. Menand.
 Benefis 6.

To point onely at some generall Heads of this
 Good, that such a Wife bringeth with her. For the
 Time will not suffer me to insist long on ought.

First, for Societie: ^a Man naturally affecteth com-
 pany and Societie; and ^c shunneth Solitude. ^d Societie
 is the very Soule and Life of Mans Life. ^e There is

Benefis 1.
 Societie.

^a Natura sua legibus fitur. August. de Civitat. lib. 19. cap. 12. ^c Natura solitarius nihil amat.
 Cicero. de Amic. Quomodo solitudo in odio est; sic in dulcedine appetitio societatis. Senec. E-
 pist. 9. ^f Cui enim potest esse sine socio vita vitalis? ut ait Ennius. Cic. de Amic. Solem
 itaque è mundo tollere videntur, qui amicitiam è vita tollunt, quod nihil Deis iucundius
 habemus, nihil melius. Cic. ibidem. Sine qua vita iucunditatem firmam ac perpetuam tenere
 non possumus. Idem de Fin. lib. 1. Summus autem amicitiae gradus est socius coniugale. Melanctho.
 Loc. Commun. ^g Nullius boni sine socio iucunda possessio est. Sen. Epist. 6. Nihil est homini amicium
 sine homine amico. Aug. Epist. 121. cap. 2.

^d Ad inuicendam so-
 cietatem homo na-

*and Wife; the maine * Root, Source and Originall of all other Societies: " Which of all others therefore Man is naturally most enclined vnto: And without which therefore euen the Heathen held * the House and Family halfe unfurnished and vnfinisbed; and † not fully happie, but halfe happie, though otherwise neuer so happie, till therewith it became compleat.*

Secondly for *Assistance*. ^a *It is not good, saith God, for Man to be alone: I will make him an Helpe, or an Assistant; not a Mate only, but an Helpe; not a Companion only, but an Assistant too.* ^b *Man being a Creature of the kinde, not of those that loue only to flocke, and feed, and bide, and liue together, as Daves and Stares doe; but of those that desire to combine, and worke and labour also together, as the Bee and the Pismire; hee stood in need, as of Societie, so of Assistance.* ^c *God of his goodnesse therefore provided such a Mate for him, as might also be* ^d *an Helpe and an Assistant vnto him. And if Man before his fall in the state of innocencie stood in need of helpe, when his labour was no toile to him, no paine, but a pleasure; then much more since his fall, now that his trauell is become toilesome vnto him, and the fruit of his sin hath brought so many burdens vpon him, which he was not be-*

e Πρωτῶν καὶ τοῦ
 ἑταίρου ἐστὶν ἡ κοινὴ
 νομοθεσία καὶ ἡ κοινὴ
 διοίκησις. Hierocl. de nup.
 Prima naturalis
 humane societatis
 copula vir & uxor
 est. Aug. de Bon.
 coniug. c. 1. Prima
 societas in ipso sit
 conjugio, proxima
 in liberis. Cic. Off.
 l. b. 1. Coniugium
 principii urbis est
 & quasi seminati-
 um. Ibid.

Benefit.2.

Assistance.

u Αἰνεῖ καὶ ἡ
 σαρκὶ φίλῃ δοκῶ
 καὶ εὐσυν ὡσεὶ
 ζῆν. Ἀνδρῶν θ
 δὲ τῶ εὐσυν σω-
 νισαυκὸν μακρόν
 ἢ πολιτικόν. *Arifh.*
Ethic. lib. 8. cap. 12.
 x Πρὸς τὸν καὶ ἀ-
 ναγκασίαν ὀφ-
 κία πλεονα. *Arifh.*
ibid. ἔτι δὲ πολὺς
 αὐτῶν καὶ ὀφθαλ-
 οῖκων. οἰκὸν καὶ ἡ-
 μὲν τελέῃ μὴ τῶ
 ὄντι αὖ τῶ ἀναγκῇ

ρης ὃ τῷ γαμακινότη. Hierocl. denigr. γ Τίς δ' οὖν εἶπεν ἐν βροττοῖσιν ὀλβιεύς ποτε, Γυ-
 ναικὸς ἐδ' αὐτῆς χρεῖς, ὄγκωθ' αἰς χλαδί. Sophocl. armd. Stob. c. 65. * Gen. 2. 18. b Πολιτι-
 κὰς ᾤον, ὧν ἕνα καὶ κοινόν γίνεται παύσει το ἔργον· ὅσοι ἐπαύτα ποιήσι τὰ ἀγαθὰ, ἐστὶ
 πλείους, ἀφ' ὧν αἱ μέλει αἱ, μνησκῇ. Aristot. bishor. animal. lib. i. cap. 1. Αἴθρωνται ἑρση
 πολιτικοὺν ζωῶν, πάσης ἐπιλήψις, καὶ παύσι ἀγαθὰ καὶ ζῶν μακρόν. Idem Polit. l. i. c. 2. d. l. 3.
 c. 4. Οἱ γὰρ ἀφ' ὧν αἱ μόνον τ' τυποποιεῖας χάριν συνοικέουσιν, ὥστε καὶ τῷ εἰς τὸ βλοκ
 ἐπαρκέουσιν ἐν ἀλλήλοις εἰς τὰ κοινὰ πᾶντες ἔργα τὰ ἴδια. Idem Estic. l. 8. c. 12. * Ad-
 iutorium bonitas propositit, nequid non boni. Tertull. advers. Marc. l. 2. * Homo in adiutorium
 generalis est. Sen. de ira. l. i. c. 10.

fore, nor euer should haue beene encombred with,
had he continued in his first estate.

e Societas nostra lapidum fermentationi familiſſima eſt, que caſtra, niſi invicem obſtarent, hoc ipſe ſuſtinetur. Sen. ep. 95. Quod enim alio ſui ſumus, niſi quod mutuis juramus officiis? Fac nos ſingulis, quiſumus? præda animalium. Cæteris animalium in tutelam ſui ſatis virum eſt: hominē imbecillitas inſi- gnat: nudum & in- firmū Societas mun- tiat. Hæc nos reſor- tes facit. Senec. de Benef. l. 6. c. 18.

ἢ Eccles. 4. 9. Vnde
 proverbium, Εἰς
 ἀνὴρ ἡ ἀδελφὴ ἀνὴρ.
 Vnus homo pro nū-
 lo est. Dion Chrys.
 orat. 48. Μὴ δὲ γὰρ
 γαίης ἀδελφεὶς μα-
 γν. Euripid. Heracl.
 τ. Μαλλοῖν θαλ-
 πινος, καὶ θαρπα-
 λην τρον ἐτα. Ho-
 mer. 11. x'.

^h Eccles. 4. II.

ⁱ Hinc dimerbium ex Hom. ibid. Σωτὴς δ' ἐργαζόμενος. Aristot. Ethic. lib. 8. cap. 1. & Cic. fam. ep. 1.9. & ad Attic. 1.9. ep. 4. ^k Eccles. 4. 10. ^l Eccles. 4. 12. Οὐδ' Ὁ Θεός ἐστις διό. Nec Hercules contra duos. Plac Phed. m Eccles. 4. 9. n Gen. 2. 18. ο ἱ ἄγγελοι vide Druf. quæst. l. i. c. 59. p Malac. 2. 14. q Ephes. 5. 28. Quod de amico ille, "Ετερεῖ αὐτός. Alter idem, sive, Alter ipse. Zeno apud Laert. ι Πεποικυμένηται. Matth. 19. 5. Ephes. 5. 31. ι Matth. 19. 6. κ Αἰνι γὰρ διό θορυλάμεν ζήλονται τέτατον, καὶ πάλιν διο ζήλον ἐπίστα ποταίνουσ, αὐς εὐ ἀφροσύνας παρὰ τοὺς αὐτοὺς τὸ ᾤοντο τῷ ζήλῳ ἐπὶ βρον. διό καὶ αὐτοὶ ἐπέστα χέμοντες, ταῖς ἐτίς αὐτοὺς διεσκέπαστο. τοῦ τοῦ σωλοῦ διό χαλκόνος ἀθ' ἔδος, μάλλον αὐτὸν τὰ εἶνα καταρθεῖν. Antipat. de nupt.

fonte

four hands, walking with 4. feet : whereof ^u the one paire may watch, while the other (if need be) take rest, the one paire may work and walk if the other faint and faile.

*Yea an Help, as fit, so readie at hand at all times, vpon all occasions, at all assaies. * Friends that dwell a farre off, saith the Greeke Prouerbe, are as good as no Friends : because they are out of the way when a man standeth in need of them, when he hath occasion to make vse of them; so that a man cannot haue their helpe, when he would. But here is ^v an Helpe euer at hand ; as readie at all times to attend thee, as the Hand is to helpe the Head, or any other part of the Bodie is to doe seruice vnto it. And certainly ^z as there are offices not a few, that none can in many cases so fitly performe about a Man, as a Wife may: So there is *no helpe* that he hath, or ordinarily can haue, *so readie at hand at all times as this helpe*, because none so continually conuersant with him as *Shee*.*

Thirdly, for Comfort and Solace. Societie is at all times very pleasing and delightfull : But in times of grieve and heauinesse, as the more needfull, so the more gratefull, because greater need and vse of comfort then. ^a The very sight of a Friend is amiable, and his company acceptable at all times ; but ^b neuer more vsfull than in times of crosse and calamitie, in times of danger and distresse. ^c The access

^u Quod de Argi-
culis Ouid. Met. l.
1. Inde suis vicibus
capiebant bina quie-
tem : Cetera serua-
bant, atq; in statione
manebant.

^x Ἦν δὲ φίλοι νε-
οττες ἢ ἐστὶν φί-
λοι. Athen. dipno-
soph. l. 4. Non sunt
amici, amici qui de-
gunt procul. Sed &
Amicum propinquū
fratri procul agentis
praesertim Hebraeorum
Proverb.

^y Quoquo te velle-
ris, praesto est : nul-
lo loco excluditur.
Nūquā intempesti-
ua, nunquam mo-
lesta est. Itaque non
aqua, non ignis, non
aere, ut aiunt, fra-
quentius utimur.
Cic. de amic.

Benefit. 3.

Solace.

^z Οὐτε γὰρ ἡδονὴν
μείζοντες ἀπ' ἀλ-
λῶν, ἔτι χεῖρα
συνεχέμεν πρὸς
αὐτοὺς, ἔτι φίλους
τὸ καλὸν ἐπείγας

ἐνδοξον ἔτι καὶ ζηλωτὸν, ὧς δὲ διωρεγόνοντ' νοήμασιν οἶκος ἔχων Α' νῆς ἡδὲ γυνή. Plut.
erot. ex Hom. Odys. ζ'. ^a Σὺ δὲ τοῖς φίλοισιν ἡδὲ μῶν προήπειν καλῶς. Ὅμοι γίνονται δ', εἴη
πυγχαῖον καλόν, εἰς ὅματ' ἐντὶ φωτὶς ἐμβλέσαι γλυκύ. Eurip. Ione. Amici dulcis est aspe-
ctus in malis. ^b Prou. 17. 17. Hinc Davidis querimoniae Psalm. 38. 11. & 69. 20. & 88. 18.
^c Στυγὰ ἡ ἔχον ἐν κακοῖς ἀφ' ἑαυτῶν. Δυσχερεῖς γὰρ δὲ χληρὸς μὲν ἐστὶν. Euripid. Al-
cest. Molestus hostes tristibus supervenit. Hinc Adagium, Ἀπαρὰ ζῆλον ἐν χερσὶν. Erasmus. c. 12.
sent. 6. adag. 31.

of

ἡ τὸ ἰσθ' τὸ σὺ-
μα διατηροῦν
καὶ ἡ χρεὶ' εἶναι
ἐκείνῳ, τὸ δὲ
ἐκείνῳ εἶναι. Ἀν-
των γὰρ οὐκ ἔστι
ἀποθανόντων εἶναι.

Menand.

ἡ καὶ τὸ οὐ το-
σούτως ἀλγύντες
σφόδρα, τὸν ἡ-
συχρὸν ἀνίστανται, ὡς
ἀλγύνει ἐπὶ ὑπο-
στάσει περὶ γὰρ
ἀντιθέσεως, ἡ δὲ
ἀντιθέσεως εἶναι.

ἡ παρὰ τὴν εἶ-
δος παρὰ τὴν ἰσθ'.

Philom. Stob. c. 112.
Hinc Socrat. discipuli,
quod ἰσθ' τοσούτως
ἐκείνῳ, τοῖς δ' ἀ-
ντιθέσεως εἶναι.

ἡ οὐκ ἔστι λύσις
ἀλλὰ φάρμακον
ἐκείνῳ, ὡς ἀν-
τιθέσεως εἶναι.

παρὰ τὴν, Eurip.
ἀντιθέσεως ἰσθ'
ἐκείνῳ, ὡς ἀν-
τιθέσεως εἶναι.

ἡ παρὰ τὴν εἶ-
δος παρὰ τὴν ἰσθ'.

ἡ παρὰ τὴν εἶ-
δος παρὰ τὴν ἰσθ'.

ἡ παρὰ τὴν εἶ-
δος παρὰ τὴν ἰσθ'.

of a meere *stranger* is at such times oft vnwelcome:

⁴ the presence of a *Friend* neuer more welcome than then. It putteth heart and courage into a man, when he is readie to sinke downe with despaire: ⁵ It putteth life into him and reuiueh him, when he is in a manner as a dead man, to see a *Friend* at hand, one that may either helpe to relecue and release him, or beare part of his burden with him, or ⁶ comfort and cheere him vp in the bearing of it, yea, or that may but bemoane him, and weepe together with him: For ⁷ euen that also is no small comfort sometimes.

And of *Helpe* and *Assistance* the same may be said.

⁸ A man hath need of it at all times. Wee are as ¹ *limbes and members of one Bodie*, that haue need one of another, and cannot so well at any time be without either other. But ² *helpe* is nothing so needfull when we are free from aduersitie and afflictions. ³ It is neuer more necessarie than in time of trouble and distresse. ⁴ When a *member* is euill affected, it hath more need of aid from it *fellow-members*, both to ease it of that labour that it was wont to take, and to procure and apply what may bee needfull for it.

Here is then a third *Benefit* that a *good Wife* affor-

ἡ παρὰ τὴν εἶ-
δος παρὰ τὴν ἰσθ'.

ἡ παρὰ τὴν εἶ-
δος παρὰ τὴν ἰσθ'.

ἡ παρὰ τὴν εἶ-
δος παρὰ τὴν ἰσθ'.

ἡ παρὰ τὴν εἶ-
δος παρὰ τὴν ἰσθ'.

ἡ παρὰ τὴν εἶ-
δος παρὰ τὴν ἰσθ'.

ἡ παρὰ τὴν εἶ-
δος παρὰ τὴν ἰσθ'.

^b Genes. 1. 28.

• Deus cum benedixit, facit quod dicit. Aug. Dei benedicerenihil est aliud quam benefacere. Thom. Aquin. in 2 Cor. 1.

^a Genes. 9. 1.

• Psal. 8. 5, 6.

πρωτογενος ἀπαυ-
των ὅς ἐστιν ὁ ἀδρα-
πας. Chrysost. in
Gen. hom. 8.

^f Αἰνός γάρ τῷ

ὀϊ γένει. Ari-

stot. Ethic. l. 8. c. 12.

• 1. 9. c. 2.

• Τῷ πλεονεξίᾳ τὸ

πλεονεξίᾳ βασιλι-

κείνῃ. Diat. re-

gium magis quam

distendere. Ptolom.

Lag. Plut. apophth.

• Ἐν Μαν. Cuius

Samnitibus, Bel-

lor τῷ χειρόν ὁ-

ρον τὸ κρατεῖν. Ἦ

ἐχέτω. Plut. 1-

bid. Non aurum

habere praeclarum; sed eis, qui aurum haberent, imperare. Cic. de senect. Malle locuplet-

tibus imperare, quam ipsum fieri locupletem. Valer. Max. l. 4. c. 3.

^h Habere regnum casus

est, vitius dare. Sen. Thyest. 3. 2.

ⁱ Gen. 1. 26, 27. & 9. 6. 1 Cor. 11. 7.

^k Inane siquidem

est quod Chrysost. in Col. hom. 3. & serm. de Trinit. Θεὸς εἰκὼν ἀγγελῶ. κενὸς μὲν ἡ εἰκὼν.

^l Neque enim solidum est quod Greg. Nyss. tradit de Angelorum propagatione & multiplicatione. lib.

de hom. opific. c. 17. In Angelis siquidem non est natura propagatio. Melanctib. loc. com.

^m Τοῖς

θεοῖς γὰρ ὡς θεοὶ καὶ πνευματικὰ μυστήρια ὁ ἀδραπῶν, κτήτων, δημιουργῶν, καὶ πνι-

ζων ὡς καὶ κτήνη τὰς χεῖρας μυστήρια τῷ πλάστῃ, καὶ τῷ πατρί τῷ αἰ-

χρονό τῷ ὅντι. Basil. Sel. hom. 1. Κατὰ τὸν εἰκὼν ὁ ἀδραπῶν τῷ Θεῷ ὅντι,

καὶ οἱ ἄγγελοι ἀδραπῶν ἀδραπῶν. Clem. Alex. paed. l. 2. c. 10. Τῷ Θεῷ

καὶ πατρί τῷ ὄντι καὶ πνεύματι ὄντι μυστήρια ἁγίων οἱ ἄγγελοι. Philo de decalog.

the Lord. ^b God blessed them, saith Moses, when hee said, *Encrease, and multiply*; and by so saying conferred a power of propagation vpon them. For ^c God saith *Augustine, when he blesseth, he doth what he saith.*

^d The power of propagation then is Gods blessing. And indeed what greater blessing could God bestow vpon Man? what greater honour & dignitie could he endow man withal, than this, to make him an able Instrument of procreating and producing one in all respects like himselfe, ^e the chiefe of Gods works; of ^f giuing being to a Creature endowed with Gods Image, wherein himselfe had beene created?

It hath been held as great, if not a greater honour, ^g to enrich, as to be rich; and ^h to make a King, as to be one. It was Mans preheminance about the rest of Gods Creatures, that ⁱ he bare by Creation the Image of his Creator; which none of them did, (the ^k Angels alone excepted) but he onely. It was a second honour, little inferiour, if at all, to the former, (and ^l wherin Man outgoeth euen the Angels themselves also) to be enabled by procreation to produce such another as God himselfe had created; and by so doing to come ^m to imitate and to resemble God

Ἐκείνους ἐμ-
χοις κατὰ τὴν ἐπι-
νοῶν, καὶ λαίλαπα τὴν
αὐτῶν ζωῆς. Chry-
sost. tom. 5. serm. 49.

In prole se relin-
quit, se ferit parens.
Iul. Scalig. epidorp.
l. 1.

* Παῖδες γὰρ ἀνδρῶν
ἐκ τῶνδ' οὗτοι παῖδες
Θεοῦ γίνονται. φειλοὶ
δ' αὖτε, ἀπορίαν δι-
κοντες, τὸν ἐκ θυ-
μοῦ κλαυθρὸν οὐ
ζῶντες λένον. Ἄ-
σκλη. Chereph. Dne
Iamen Sophocli tri-
buit. Clem. Strom.
l. 2.

Ἐἰς πᾶσι μὲν
οὐδὲν οὐδὲν οὐδὲν
καὶ ἐν αὐτῷ δὲ
μυρίων ἀνδρῶν πο-
θεν ἵδ' ἡμῶν
λαοῦ τῶν, ἢ ἐν
ἡμεῶν παρὸν.
Greg. Naz. de pace.

Benefit 5.

Remedie.

* Ἡ οὐκ ἔστι τῇ
κρίσει καὶ τῇ ἀ-
δυνάμει τῇ τῷ τοῦ καὶ

ἰσχυροῦ. Clem. Alex. Strom. l. 2.

ἰσχυροῦ. Clem. Alex. Strom. l. 2.

ἰσχυροῦ. Clem. Alex. Strom. l. 2.

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ἰσχυροῦ. Clem. Alex. Strom. l. 2.

ἰσχυροῦ. Clem. Alex. Strom. l. 2.

talitie, to a kinde of eternitie; and ^b in his posteritie
suruiueh himselfe. * *The Father, we say, is not dead,*
as long as the Sonne liueih. A Man is not vtterly ex-
tinct, so long as any one remaineth of his race.

To haue *issue* then is a great *Blessing*. And it is
^c a greater honour, saith Gregorie Nazianzene, to bee
Father of one Sonne, than to bee *Master of a thousand*
seruants. And * if *issue* be such a blessing, what is the
meanes of obtaining it? If the ^d *Fruit* bee so blessed,
what is the ^e *root* then that beareth it, and without
which it cannot with comfort be had? For ^f with-
out a *Woman*, *issue* cannot at all, & without a *Wife* it
cannot lawfully, without such a *Wife* it cannot com-
fortably bee had. And indeed what comfort can a
man haue either of such *issue* as is a fowle *staine* and a
reproach to him, the sight whereof cannot but mini-
ster continuall matter of remorse to him, and renue
the memorie, so oft as hee seeth it or mindeth it, of
his sinne and of his shame; or of *issue* by such an
one, who when (hee should be * the light of his eyes,
and the ioy of his heart, is as a thorne continually in
his eyes, and a sting at his verie heart?

Fiftly, for Remedie against Incontinencie. A bene-
fit likewise that before *Mans* fall was not, because
then there was no need of it. ^h *The whole*, saith our

ἰσχυροῦ. Clem. Alex. Strom. l. 2. ^d Psal. 127. 3. ^e Psal. 128. 3. ^f Ἀδελφῶν γὰρ τῶν Θε-
λῶν ἀνδρῶν τῶν ἀρετῶν, ἢ τῶν ἀρετῶν ἀνδρῶν τῶν ἀρετῶν ἀποτρεχόντων. Aristot. Oeconom. l. 1.

ἰσχυροῦ. Clem. Alex. Strom. l. 2. ^g Ὁ δὲ γαμροῦ χρόαν ἐπὶ χειρὶ, ἢ γὰρ ἡσίδωρ. Plutarch. l. 3. ep. 12. Ἀνδρῶν ἡ παρὰ τὸν χρόαν ἐπὶ χειρὶ ἀνδρῶν. Ἀνδρῶν δὲ μὴ τῶν ἐπὶ χειρὶ ἀνδρῶν. Plutarch. l. 3. ep. 12.

ἰσχυροῦ. Clem. Alex. Strom. l. 2. ^h Οὐδὲν ἂν γὰρ εἴη, καὶ
γὰρ οὐκ ἔστι, ἢ γὰρ οὐκ ἔστι, ἢ γὰρ οὐκ ἔστι. Muson. de nupt. Ἐπὶ τῇ γὰρ μόνον ἐπὶ τῇ γὰρ
τῇ γὰρ οὐκ ἔστι, ἢ γὰρ οὐκ ἔστι. Clem. Alex. pedag. l. 2. c. 10. Hinc Demosthenes in Neer. Τὰς δὲ ἐπὶ
ἐπὶ τῇ γὰρ οὐκ ἔστι, ἢ γὰρ οὐκ ἔστι. τὰς δὲ ἐπὶ τῇ γὰρ οὐκ ἔστι, ἢ γὰρ οὐκ ἔστι. τὰς δὲ ἐπὶ τῇ γὰρ οὐκ ἔστι,
ἢ γὰρ οὐκ ἔστι. τὰς δὲ ἐπὶ τῇ γὰρ οὐκ ἔστι, ἢ γὰρ οὐκ ἔστι. τὰς δὲ ἐπὶ τῇ γὰρ οὐκ ἔστι, ἢ γὰρ οὐκ ἔστι.

ἰσχυροῦ. Clem. Alex. Strom. l. 2. ⁱ Prov. 5. 19. Ezek. 24. 16. ^k Matih. 9. 11.

ἰσχυροῦ. Clem. Alex. Strom. l. 2. ^j Prov. 5. 19. Ezek. 24. 16. ^k Matih. 9. 11.

ἰσχυροῦ. Clem. Alex. Strom. l. 2. ^l Prov. 5. 19. Ezek. 24. 16. ^k Matih. 9. 11.

ἰσχυροῦ. Clem. Alex. Strom. l. 2. ^m Prov. 5. 19. Ezek. 24. 16. ^k Matih. 9. 11.

ἰσχυροῦ. Clem. Alex. Strom. l. 2. ⁿ Prov. 5. 19. Ezek. 24. 16. ^k Matih. 9. 11.

ἰσχυροῦ. Clem. Alex. Strom. l. 2. ^o Prov. 5. 19. Ezek. 24. 16. ^k Matih. 9. 11.

ἰσχυροῦ. Clem. Alex. Strom. l. 2. ^p Prov. 5. 19. Ezek. 24. 16. ^k Matih. 9. 11.

ἰσχυροῦ. Clem. Alex. Strom. l. 2. ^q Prov. 5. 19. Ezek. 24. 16. ^k Matih. 9. 11.

Sauour,

Saujour, *need no Physitian.* ⁱ Nor needed *Man* therefore then this *Physicke*, while hee was yet in perfect health. It is now otherwise with him; And, ^k *to auoid fornication* therefore, saith the Apostle, *let each Man haue his Wife, and each Woman her Husband.*

^l There is in most *Men* and *Women* naturally an inclination and propension to the *nuptiall coniunction*. ^m *The Man seeketh his rib*, say the *Rabbines*; and *the Woman the Mans side*. The *Man* misseth his *rib*, and seeketh to recouer it againe: and the *Woman* would be in her old place againe, vnder the *Mans arme or wing*, ⁿ from whence at first shee was taken. ^o Nor is this affection and disposition at all euil simply of it selfe. But since that *sinne* came in by the fall of our *first Parents*, *Mankind* hauing lost that power and command of it selfe that before it had; this affection is not only ^p tainted and mixed generally with much filth, but it is growne so ^q violent, impetuous and head-strong with the most, that it is readie to break forth into grievous inconueniences, if some course be not taken for the repressiō and restraint of it. Now ^r for *remedie* hereof in part hath *God* appointed this his *Ordinance*. Which cannot therefore but be esteemed as a singular *Benefit* and *Blessing* of all those ^s that finde such infirmitie and

ⁱ Μία τις γάμος
μεταξύ τῶ ἀνδ
προσδένει· ὃ δὲ δια
τίτῳ τῷ παρμακον
εἶναι λέγουσι τὸ αὐτό.
Chrysost. tom. 5.
serm. 49. Coniugium
institutū ante lap
sum sanis ad officiū;
post lapsum aegrotis
ad remedium. Aug.
de Gen. ad lit. l. 9.
c. 7. & Lombard.
Sent. l. 4. d. 16. B.

^k 1 Cor. 7. 2.

^l Πᾶς ἐννῆς ὁμ
θυμαί ὁ ῥιθ· ὃ
ἀνδρὶ ὡν. Aristot.
Ethic. l. 3. c. 11. Hoc
est naturā commune
omnium ani
mantium, ut habe
ant libidinem pro
creandi. Cic. offic.
l. 1.

^m Requirit Vir co
stam suam: requi
rit Femina sedem
suam. Hinc Ruth.
3. 1, 9. An non
quererem tibi re
quiem? Et Aben
Ezra, Non est re
quies mulieri donec
nupserit. Drusibid.

ⁿ Genes. 2. 21, 22.

^o Ἀπὸ τῆς ἀνάγκης γάρ, ὃς ὡς περ ἡμίσημα δὸς εἶσι· ὡς περ δὲ ἀπαρασώβους τῆς ἑαυτοῦ ἀτε
λούς ἐστίν. Chrysost. ad Coloss. hom. 12. ^p Non est improbatus affectus. Aug. nomine de ben.
vid. cap. 8. ^q Ὁ γὰρ τὸ τῷ Θεῷ δῶκεν, ἢ ῥῆμα τὸ ἡμετέρας γὰρ ὅπως. πολλὰ δὲ τὸ
ῥῆμα ἢ λόγος· ὃ δὲ ἐστὶν ὁ λόγος. Chrysost. in Coloss. homil. 12. ^r Ἐμπόδια τοῦ παρμακον
Ἰsidor. Pelus. l. 3. epist. 12. Sed & Chrysost. & Oecum. ad 1 Cor. 7. 9. ^s Διὰ τὸ τοῦ συνδός ἐξ
ου, ἢ γυναι, ἵνα μετανοήσῃ κατὰ τὴν τὴν φύσιν, ἵνα κατὰ τὴν τῆς ἐμπόδιας τὴν κα
ταστάσῃ. Chrysost. de Oriz. serm. 3. Viriusque sexus infirmitas propendens in ruinam turpitudinis
recte excipitur bonestate nuptiarum. Aug. in Gen. ad lit. l. 9. c. 7. ^t 2 Cor. 7. 1.

^a 1 Cor. 7. 1.

^u 1 Sam. 16. 7.

corda enim aliena

humani oculi clau-

sasunt, 1 Cor. 2. 11.

Greg. Mor. l. 25. c. 9.

Benefit 6.

Honour.

^x Prov. 3. 1. 23.

^y Ester 5. 12. Esay

39. 2.

^z Sirac. 26. 14.

מבשר

Prov. 12. 4.

^b Στις αρετων

κατασκευασται ο ανθρωπος

αυτην δε ο ανθρωπος

αυτην δε ο ανθρωπος

αυτην δε ο ανθρωπος

Clem. Alex. Paedag.

l. 1. c. 8. Vxor consue-

nat radijs mariti lu-

scit. Authen. col-

lat. 4. tit. 3.

אשת חיל

Prov. 12. 4. Digna

suo coniux fida co-

rona viro. W. Cou-

per.

^d Non annulus, non

torques aureus, non

monile, sed corona.

Tbo. Cartw.

^e Gen. 41. 42. Est.

3. 10. Luc. 15. 22.

Hinc γενομενην τι-

αντα. 1 Sam. 2. 2. Ci-

aerani nemo ducentos Nunc dederit nummos, nisi fulserit annulus ingens. - Idem conduita Paulus

agebat Sardonyche; atq; idem plura quam Cossus agebat. Lucenal. sat. 7. De iure annuli auroi. Plin.

hist. nat. l. 33. c. 1. ^f Prov. 1. 9. ^g Genes. 41. 42. Hinc Marlinus Torquatus a tore aureo quem

Gallo superato detraxerat. Liv. hist. l. 7. Plin. hist. Nat. l. 33. c. 1 Et ex Cl. Quadrigenio Gell.

nost. Atik. l. 9. c. 13. ^h Prov. 4. 9. Στις αρετων

κατασκευασται ο ανθρωπος

αυτην δε ο ανθρωπος

defect in themselves; and howsoever they may be able so to containe themselves that it shall never breake forth into any grosse impure act, yet desire to keepe themselves ^c *unspotted as well in soule as in bodie*, and to approue themselves vnto God in all puritie, as farre as may be, euen there also, where ^a *none seeth but he himselve.*

Adde wee hereunto in the last place, that a *wise Woman*, a *discreet Wife* is no small ^x *grace and Honour to her Husband*. And surely if any ^y outward thing may helpe to grace a *Man*, apparell, jewels, plate, hangings, house-furniture, attendants, followers, retinue, reuenew, issue, &c. then a *worthie Wife* as much as, yea much more than any such. ^z No greater grace to a *Man*, than to haue a *discreet Wife*, as no greater ^a *disgrace* than to be matched to a *foole*.

^b The Husband, saith Clemens of Alexandria, is a *Crowne to his Wife*. And, ^c A *worthy Woman*, saith Salomon, is a *Crowne to her Husband*: ^d Not a *gold-ring on his finger*; (and yet ^e that is accounted some grace too :) nor ^f a *Chaine of gold about his necke*; (that is somewhat more in the eye, and is ^g vsuall only with great ones :) nor a *brouch in his Hat*; but ^h a *crowne upon his Head*: euen a *crowne of gold upon the Head of her Husband*, her Head: an ornament more conspicuous and eminent than any of the for-

mer;

A Wife in Deed.

The only warrantable and comfortable Meanes of Issue and posteritie;

A singular and soueraigne Remedie ordained by God against Incontinencie;

And the greatest Grace and Honour, that can be, to him that hath her.

In regard whereof euen ^a the very *Heathens* themselves also, though led by the bare *Light of Nature* alone, yet haue admired the excellencie of this *diuine Ordinance*, and haue worthily preferred it before all other externall and temporal *Blessings* whatsoever.

Now the due *Consideration* hereof may well serue;

First to controll those of the *Church of Rome*, who labour so by all meanes to vilifie, depresse and debase this *Divine Ordinance*, as if they stroue who should cast most mucke, and durt, and dung, and filth in the face of it. Nothing is more odious and contumelious among them than the *Name of a Wife*, or a *Wiued Person* in some. The *Name of a Concubine* (as wee shall shew) is more acceptable with them, and more gracious in their Eyes.

^k Mariage is Honourable (saith the *Spirit of God* by the *Aposle*) and that among all Men. Yea ^l so Honorable (saith *Chrysostome*) that a man may with it ascend to the *Episcopall Chaire*; the highest Honour in the *Church*. ^m Let a *Bishop* (saith the *Aposle*) be the

1. Οὐδ' ἴν', Κύρι',
ἀφ' αὐτῆς γλυκερὰ
πρὸς ἐκὼν γυναι-
κός. Theogn. Οὐ
μὲν γὰρ πρὸς γυναι-
κός ἀνδρ' ἀνίστα-
ται αἰώνιον τῆς ἀγα-
θῆς. - Hesiod. apud
Clem. Alex. Strom.
l. 6. Greg. Naz. e-
pistaph. Patr. &
Stob. c. 65. Οὐ
χρὺς, ἢ περὶ
νῆς, ἢ πάλυ χλῆ-
σι τοσούτον εἶχε
ἀσφάδους τὰς ἡ-
συχίας, ὡς αὐτὸς
ἐδιδάκτο γυναικὸς
ἐπιστάτης Γνωμῶν
ἡγία, ἢ φρενὴ-
σα ταύτης. A-
pollonid. apud Cle-
ment. pedagog. l. 3.
c. 11. Μεγαλὴ τι-
μὴ αὐτῇ τέ-
λει καὶ γυναι, Ἰων-
νῶ. αὐτῇ συμπο-
ρῶν ἡ ἀέρι, τί-
μιον δ' αὐτῇ τῇ,
ἢ παύσαι, ἢ χε-
μαίον, Ἀλέχου
τε καὶ νῆς. - Euti-
pud. Oedip. Οὐδὲν
γὰρ οὐδὲ χρὴ πρὸν
ἢ ἀρετον, ἢ δὲ
ἀμετρεῖν οὐκ ἐν-
μασιν οὐκ ἐν τῇ
Αἰνῆς ἢ δὲ γυνή. πολλὰ ἀλγὰ ἀπομύθεον, Χάρις τε δ' ἐν ἀρετῇ.
Homer. Odys. ζ. Hierocl. de imp. & Plut. erotic. & Clem. Alex. Strom. l. 3. V. 1. ^k Heb.
13. 4. Τίμιον ὁ γάμος ἐν παντί. ^l Οὐκ ἐμὰς τὸ πρῶτον, ἀλλ' ὅταν τιμῶν, ὡς μετ'
ἀντὶ δὲ αὐτῆς ἢ ἐπὶ τῇ ἀρετον ἀνακαταίνετον. Chrysost. in Tit. rom. 2. ^m 1 Tim. 3. 2.
Tit. 1. 6.

Husband

Nay, say these Men, ^m Both are bad, but the latter is the better : (as if they stroue directly herein to oppose the Apostle) ⁿ It is better for some to burne, than to marrie, yea to doe that that is farre worse. For by Mariage their *Votaries, Monkes, Friers and Nunnes,* are disabled, saith Bellarmine, to the keeping of their Vow, which by Fornication, yea or a worse matter they are not. And, ^o by contracting Mariage, their Priests, they say, become Irregular : Whereas, as ^p by Whoredome, and Adulterie, yea or ^q Sodomie and ^r Bestialitie, though neuer so oft committed, if the fact be not notorious, they doe not. So that, ^s Mariage in such, as our Rhemists say, is the very worst kinde of Incontinencie: worse belike indeed with them then either of those are. ^t A foolish perswasion, (to vse Saluians words ; yea a sottish superstition :) to forbear, (nay, to condemne) that that is lawfull, and commit that that is onlawfull : to abstaine from the mariage Remedie, and to runne out into all impuritie ; as Bernard complaineth that ^u so many of them in his time did, that neither for multitude they could be concealed, nor for shamelesnesse did they seeke to be vnscene. ^x It is not Mariage, saith he, but Adultery that God condemneth. And, ^y what comparison is there betweene a Wife and an Whore or an Harlot ? saith Ierome.

^m Vtrumq; malum est, & nubere & vi: imò peius est nubere. Bellarm. de monach. c. 30.

ⁿ Quæ nubitis post votum, aliquando magis peccatis, quam quæ fornicatur: quia reddit se impotentem ad seruandum votum, quod quæ fornicatur non facit. Bell. ibid.

^o Bigamia metaphorica, vti Hier. Llamas appellat; similitudinaria, vt Toletus, irregularitatem induci. Llam. sum. part. 1. c. 12. §. 3. & Tolet. in fruct. sac. l. 1. c. 67. §. 7.

^p Plures concubinas habens non incurrit irregularitatem bigamia. Innocent. Pp. decret. l. 1. 22. c. 6.

^q Excepto homicidio voluntario, nullum occultum crimen, etiam omnium grauissimum, irregularitatem inducit, nec Sodomia ip-

sa vel Bestialitas. Llam. sum. part. 1. c. 12. §. 32. & Covarr. in Clem. part. 1. §. 60. ^x De qua Levit. 18. 23. 22. & 20. 15. 13. ^t Rhemists on 1 Cor. 7. 9. ^u Novum prorsus conversionis genus. Licita non faciunt; illicita committunt. Quid agis stulta persuasio? Salu. de provid. lib. 5. ^v Multi enim, non tamen omnes; sed tamen multi, certum est; nec latere queunt præ multitudine, nec præ impudentia querunt; &c. abstinentes remedio nuptiali, in omne deinde flagitium effluentes. Bern. de convers. ad Cler. c. 29. ^y Peccata interdixit Deus, non matrimonia. Saluian. de provid. l. 5. ^z Quid simile vxor & Scortum? Hieron. ad Ocean.

^a Quod de hostibus
fuit David, Psalm.

62. 4. Contra illud,
Act. 10. 15.

^b Hinc in Concil.

Br. Episcopi de

Gregor. 7. Pp. Sum-

mus homo inter con-

iuges diuortia facit:

Sacerdotes qui x-

ores habeant legiti-

mas Sacrificios esse

pernegat. Interim

tamen Scottatores,

Adulteros, Incestu-

osos aris admovent.

Avent. annal. l. 5.

Et in Concil. Wor-

mat. Maritus ab

Fororibus separat:

scorta pudicis con-

iugijs; supra in-

cestus, adulteria ca-

sso praesertit con-

trahit. Ibid.

^c Levit. 18. 24,

26, 30.

^d Notamirabile.

^e Quod plus iuris

habet Luxuria, quam

castitas. Gloss. ad

Grat. dist. 34. can. 7.

Et ad Decretal. l. 1. c. 6.

^f Cum secundas nuptias expertus non fue-

rit castitatem tamen cum prioris non servare cum coniugio, ut ad Diaconatus ordinem possit per ebi,

concessimus. Pelag. Pp. Gratian. dist. 34. c. 7.

^g Castus repellereur, si cum fuisset cum secunda;

sed fornicator non. Gloss. ibid.

^h Cum plures habentes carnalis irregularitatem bigamia non in-

currerint, cum eis tanquam in pluri fornicatione notatis, quoad executionem sacerdotalis officii pote-
ⁱ dispensari. Innocent. 3. decret. Greg. l. 1. c. 6. ⁱ Videantur Greg. Syric. & Innocent. sup.

But thus they strue ^a to dishonour that that God
hath honoured, to disgrace that that he hath graced;
b preferring that before it (it is no new, but an old
complaint) that ^c God most of all detesteth and ab-
horreth. In so much that the Glossers on their Canon
Law confesse, (^d a strange matter, say they, and it
is more than once in them:) that ^e Luxurie hath
more favour than Chastitie in their Law.

And so indeed hath it; For, ^f He is admitted in-
to the Ministerie, that hath had a Wife and an Harlot,
when he that hath had two lawfull Wives successively,
is excluded. Where, ^g he that hath lived chasty (saith
the Glosse) with a second Wife is refused, when a For-
nicator is not. And, ^h He may be dispensed with for
continuance in his office, that hath kept many Queanes,
when he that hath married a second wife may not. A-
gain, ⁱ A married Priest may by no meanes be endu-
red. For, ^k if any Priest either openly or priuately con-
tract Mariage, he is ipso facto deprived; and there-
fore ^l must by all meanes be removed. But, ^m An Whore-
master Priest the Bishop is not bound to depose. And
though some ⁿ Old moth-eaten Canons will that

^f Cum secundas nuptias expertus non fue-
rit castitatem tamen cum prioris non servare cum coniugio, ut ad Diaconatus ordinem possit per ebi,
concessimus. Pelag. Pp. Gratian. dist. 34. c. 7. ^g Castus repellereur, si cum fuisset cum secunda;
sed fornicator non. Gloss. ibid. ^h Cum plures habentes carnalis irregularitatem bigamia non in-
currerint, cum eis tanquam in pluri fornicatione notatis, quoad executionem sacerdotalis officii pote-
it dispensari. Innocent. 3. decret. Greg. l. 1. c. 6. ⁱ Videantur Greg. Syric. & Innocent. sup.

^k Constitutus in sacris contrahens matrimonium ipso facto perdit beneficia. Abbas de Cler. Coniug.

6. 1. num. 7. ^l Qui unque aut clam aut palam matrimonium contraxerunt, ab Ecclesia & Eccle-

sia beneficio sunt omnino removendi. Orban. constitut. de vxor. a ben. remov. c. 1. Omnibus

modis submovendi sunt. Innocent. Pp. ep. 3. c. 1. ^m Episcopis non tenetur deponere Clericum Con-

trahentem. Abbas de cobat. cler. & mul. c. 6. num. 3. ⁿ Secundum Canones Apostolorum debet

deponi. Grat. dist. 81. c. 12, 13. & d. 82. c. 5. Et Concil. Arel. 5. ibid. d. 81. c. 10. Et Nicol. Pp.

ibid. d. 50. c. 33.

such

such be deposed: yet those are now worne out of date; and ^a They say now adaies, (saith the Glosse, and they father it vpon ^p Blessed Saint Syluester, though ^q among his Canons it be not found) that no man is to be deposed for Fornication, vlesse hee continue still in it; because mens bodies are more fraile now than formerly they haue beene. And, ^{*} It is commonly held, saith another Glosse, that for simple Fornication one ought not to be deposed: since that few are found free from that vice. Indeed, ^r if they keepe Harlots openly, (for here the Rule holdeth that the Glosse giueth, that ^r if they liue not chastly, yet they must doe that they doe closely) or ^s he be caught in the manner, and evidently conuict of it, (but ^c how can that be, saith another Glosse; when no Lay-mans witnesse may be receiued, ^t nor may they bee beleueed deposing ought against a Priest, since they be their profest enemies; vlesse they will them selues ^u confesse it?) ^h then vlesse within a months space (for some time of respite they must haue) they put their Queanes away from them, suspended they may be from office and benefice, untill they haue done aue penance. And yet is that accounted ⁱ too rigorous a course too, saith another Glosse; vlesse it were for incest, or adulterie at least, albeit the delinquent were (not a bare Priest, but) a Bishop. Again; ^k The Married Priest must be ^l compelled to abjure his

^a Dicunt hodie pro fornicatione neminem deponendum, nisi in eo perduret: ut eo qui hodie fragilia sunt corpora nostra quam olim erant Gloss. ad Grat. dist. 82. c. 5.

^p Iuxta auctoritatem B. Syluestri. Grat. dist. 82. c. 5.

^q Hoc non habetur in corpore Canonum B. Syluestri. Gloss. ibid.

^{*} Communiter dicitur, quod pro simplici fornicatione quis deponi non debet: cum pauci sine illo vitio inveniuntur. Gloss. ad Grat. dist. 81. c. 6.

^r Si concubinus publice detin. et. d. d. h. cor. sit. de cler. Concubin. remou.

^r Si non caste tamen caue. Gloss. ibid.

^s Caput et. concubitus. Extra de Inoc. Gloss. ad Grat. d. 81. c. 12.

^c Sed quodlibet laici probabunt quod est

se, cum non possint resistere contra Cleri. mor. Gloss. ibid. ^r Non creditur laici de hoc velle laici opilio nobis infestisunt. ibid. ^p Per Sematicam, vel confessionem propriam. Et. ibid. ^q Eius iura mensum a se remoueat penitus, aut ab officio & beneficio usque ad condignam satisfactionem suspendantur. Othon. consil. de Cler. concub. ^r Rigorose est: hoc placet, nisi esset pro adulterio vel incestu; etiam si Episcopus esset huiusmodi laboris. Gloss. ibid. ^s Qui dixit u. d. rem, abjurare teneatur: non qui concubinam tenuit. Abbas de Cler. d. 10. d. 10. Gloss. ad Othon. consil. ^k Quod eam quam in conjugium sibi copulauit, abjurare fecerit Sacerdotium, prudentiam suam commendamus. P. van. P. p. Ceterum. Ep. Decretal. l. 4. c. 6. c. 2.

^m Clericos qui publice tenent Concubinas, ad eas abjurandas volumus compelli. Alexand. Pp. decretal. l. 3. tit. 2. c. 3.

ⁿ Non debet abjurare. Gloss. ad Grat. caus. 35. q. 6. c. 9.

^o Ioannes Cremonensis Apostolica sedis Cardinalis ubi in solenni apud Londonias Concilio de uxoriibus Sacerdotum serenissime tractasset, dicens summum esse scelus de latere surgere meretricis ad corpus Christi conficiendum; ipse cum die illa corpus Christi consecrasset, cum meretrice post vesperam interceptus est. Henric. Hunting. hist. l. 7. Roger. Hoveden. annal. part. 1. Matih. Paris. in Henric. 1. & Matih. Westmonast. Florib. hist. lib. 2. an. 1125.

^p Cum quidam Episcopi & Archidiaconi ita precipites sunt in libidinem, ut neq. adulteria, neque incestus, neque masculorum turpissimos amplexus sciam abhorrevit, tamen casta Clericorum conjugia dicunt sibi satere, & ab eis iubent & cogunt clericos abstinere. Huldric. epist. ad Nicol. Pp. 1. Bigamum censendum, nec ordinandum esse, qui uxorem unam ante baptismum, alteram post baptismum habuerit, statuit Innocent. Pp. apud Grat. dist. 26. c. 3. epist. 2. c. 6. & epist. 22. c. 2. & epist. 24. c. 6. 1. Ne bina pariter aut trina conjugia sartiantur: sed ut singulas uno tempore uxores habeant. Hieron. ad Ocean. Neq. enim secundum reiecit Matrimonium, qui illud saepe iussu fieri. Theodoret. in 1 Tim. 3. 1. 1 Tim. 3. 2. Tit. 1. 6. 1. Possit fieri aiunt, si concubinam, non uxorem habuisset. Hieron. ad Ocean.

Wife; but ^m the Whore-master Priest may by no means constrained to abiure his Whore: yea ⁿ hee ought not to abiure her. I might adde that those that haue beene principall enacters, eager vrgers, and seuerer executors of these their *Canons against married Priests*, haue yet made no bones of lining otherwise indeed loosely and filthily themselves. Witnesse ^o Pope Honorius his Legate, who in a Synode here at London, hauing inueighed most bitterly against Priests Mariage, and made a solemne Decree against it, was the very next night taken himselfe with a Whore. As also Bishop Hulderrick, who telleth Pope Nicholas in an Epistle of his to him, that ^p their Bishops and Archdeacons that make Priests mariage so vnfaourie, and compell them to leaue their Wines, are yet so leacherously giuen themselves, that they neither abhorre or forbear adulterie, noe, no incest, nor Sodomie. But one Instance more of their Iniquitie in this kinde shall suffice. They haue a Canon, that ^q if a man shall haue had two Wines successiue, the one before Baptisme, the other after he was baptised, he shall by the Apostles Rule, (as they ^r mis-expound it;) ^s The Husband of one Wife, be made incapable of holy Orders: Which yet ^t hee should not haue beene, had hee before Baptisme in stead of taking that one Wife liued neuer so loosely

otherwise.

otherwise. And the Reason they giue for it is, ^a because the one being Sinne, was in Baptisme done away, the other being no Sinne, was not. This when it was questioned in Ieromes time, what saith he (though one otherwise ^x not so equall to the Married estate) to it? ^y This is new learning, saith he, that something shall be reckoned therefore for sinne, because it is not sin.

^z Are all Whoredomes, defilements with common Lucanes, impieties, parricides, incests euen with parents, the vnnaturall pollutions of either sex by extraordinarie lusts, washed off in Baptisme? And doe the staines of a lawfull Wife sticke on still? And are the Stewes then preferred before the Bride-chamber? That ^a they passe by that that is not lawfull, and obiect that that is. Or ^b is the Name of a Wife so foule a matter, that nothing can wipe it away? Belike ^c Men had need to take heed, how they take wines before Baptisme, and contract honest Mariage; Iea they were better to line as those that haue Wines in common, or rather by all meanes auoid any Name of a wife whatsoener; lest that after they come to beleene in Christ, it become preiudiciall vnto them that they had not Lucanes, or Harlots before-time, but Wines. ^d These are like the Scribes and Pharisees indeed, straining a Gnat, and swallowing a Camel. ^e They punish Mariage; and (not pardon onely, but euen) crowne Whoredome. ^f Whereas of the one it is

^u Quod peccatum non fuit, non est dimissum in bap. ibid. Et Innoc. Et ubi sup.

^x Durius in Matrimonio, & Nuptijs iniquior Erasmus, prafat. in lib. contr. Iovin.

^y Rem nouam audio. Quia peccatum non fuit in peccatu reputabitur. Hieron. ad Ocean.

^z Omnia scortis, & publica collusionis sordes, impietas in Deum, parricidia, & incestus in parentes, atque in extraordinarias voluptates utriusque sexus mutata natura. Christi fonte purgantur? Vxoribus inebriantur maculae? Et lupanaria sibalantis preferuntur? Ibid.

^a Praetereant quod non licet, & obijciunt quod concessum est. Ibid.

^b Tam maculosum nomen vxoris non potest ulla nouitate deleri. Ibid.

^c Audiant Ethnici, &c. audiant Catechumeni, qui sunt fidei candidati: Ne uxores ducant ante baptismum, ne honesta iungant Matrimonia: sed promiscuas uxores habeant, imò caveant mulierumque vocabulum coniugis; ne postquam in Christo crediderint, noceat eis, quod aliquando non concubinas, nec meretrices, sed uxores habuerint. Ibid. ^d Perè Scribarum & Phariseorum similes: cuculicem liquantes, & camelum glutientes. Ibid. ^e Imputatur infelicitas coniugis mortuae: & libidinis meretricia coronatur. Ibid. ^f Illi scriptum est, Honorabiles Nuptiae, & cubile immaculatum. Tibi legitur, Fornicatores autem & Adulteros indicabit Deus. Ibid.

said,

they concur with, to the committing of such *filthinesse* and *beastlinesse*, as is ^m scarce onceto be *named*, that which euen their owne ⁿ *Authors* themselves, not a few, confesse of them.

Secondly, Is *a Wife* such a *Benefit*, where shee is such as shee should be? This may serue to put vs in minde of the *great corruption of Mans Nature*, what a miserable deprauation *Sinne* hath brought vpon Mankinde, euen to the inuerting and corrupting of the greatest *Blessings* of God both on vs and in vs.

For ^a *what greater curse, or heauier crosse* befalleth a Man oft than *a Wife*? Or *what one thing produceth more mischiefes and miseries than Marriage* doth, where the parties are mismatched? Many a one ^{*} neuer knew what *miserie* meant, till he came to know what *a Wife* was.

And whence commeth all this but from *Mans*

Vse 2.

^m Ephef. 5. 3, 4.
ⁿ Porro paucissimi Veneri bellum indicientibus, quibusdam castitatem iactantibus quæstus ergo simulantibus, maxima pars sub honesto castimonia nomine supra, incestus, adulteria passim & impune committunt. Ioan. Auent. Annal. l. 5. Sacerdotes moderni per luxuriam sunt Demones. Incubus (quod & Chaucer noster, No other Incubus there was than he:) & Sacerdotes Priapi. Rob. Holcot in Sap. Lect. 181. Episcopi & Sacerdotes huius temporis, in repro-

bum sensum traditi, faciunt que non conveniunt. Que enim in oculis sunt ab Episcopis turpe est dicere. Sed non verecundabor dicere, que ipsi non verecundantur facere: Masculi in masculos turpitudinē operantes. Sermo in Concil. Remens. Falsa specie continentie dū hominibus placere volunt, graviora committunt, patrum uxores subagitant, masculorum ac pecudum amplexus non abhorrent. Huldric. ep. ad Nicol. Pp. Ab Episcopis & Sacerdotibus nostris etiam in sacras aedes fit irruptio; ab illis etiam abiguntur fœmine ad eorum libidine explendas: sed & pueri meritorij à parentibus commodantur & condonantur, qui & postea ad Sacerdotiorum gradus promouentur etatis flore transfatis iam exoleti. Ioan. Picus ep. ad Leon. Pp. & Concil. Lateran. Petri domus polluta fluenti Marcescit lux: nulla hic arcana reuelo; Non ignota loquor; liceat vulgata referre: Sanctius ager saurris, venerabilis ara Cinedis Seruit, honorande Divum Ganymedibus aedes. Mantuan. de Mundi calamit. ^a Ως ἐστὶ τὸ γαμεῖν ἕξατον τὸ δυσχερὲς Antiphon. Οὐδὲν ἐστὶ γὰρ κλῆρα γυναικὸς βαρύτερον. Οἷός δ' οὐ γυναικὸν, μαρτύρεται δὲ ὁ ἀγρεύων. Epicharm. Γαμεῖν κεραιότα δὲι σὺ μινάρειν, ὅτι Ἀγαθὸν μισθίζεις, αὐτὸ δὲ καὶ μικρὸν καλόν. Menand. Ὅτι γυναικὸς εἶσι, πλεῖστ' ἐμὲ καὶ κατὰ. Idem Stob. c. 66. ^{*} Sylla Felix si non habuisset uxorem. Et Comicus fortunatum putat, qui nunquam uxorem duxerit. Hieron. in Iovin. l. 1. Mitiois Terentiani vox est. Anonymus quidam Grecus, Ἐως μὲν πόρνη & ἑλὼν, ἀπὸ λαοῦ πτωχὰς ἱσχυῖται. ἐπὶ δ' ὅτε μοι ποτὶ γυναικὸς ὄνημα. ἀπ' ἐμῆς δ' ἀπὸ μοι τὴν ἡμέραν εὐτυχίαν ἐπὶ τὸ καλόν.

L

corrupt

Apes ex herbis etiam acrioribus mel dulcissimum exprimit. At quæ apes in liquorem mellis- sum transfundit, aranea in venenum transmutat. Spina. de provid. Præo nihil prodest: quia quicquid ad illum pervenit, pravo usu corrumpitur. Sic stomachus, morbo vitiat, quosunque accepit cibos mutat, atque omne alimentum in causam doloris trahit. Sen. de benef. l. 5. c. 12.

In moribus culpa est, non in ætate; in sensu stultitia, non in vitio senectutis. Cic. de Senect.

Vse 3.

α Οὐ γὰρ λέγει. ἢ φορτίον ἢ γυνή. αὐτὸ ὡς αὐτὸ καὶ ἐστὶν αὐτῶν καὶ φάν τι, καὶ ἐστὶ ἀλυσὶς καρῶν καὶ φρικτὸν. βαρὺ δὲ ὡς ἀλυσὶς ἀφροσύνη, ὅς ἢ δὲ καὶ τὰ καὶ αὐτῶν βαρὺ, τὰ αὐτῶν. Hierocl. de nupt. Vitium est hominum, non culpa nuptiarum. Aug. de bon. coniug. c. 6. Gratian. c. 32. q. 2. Δεινὸν δὲ ἀλλὰ κυμάτων θαλασσίων. Δειροὶ δὲ ποταμοὶ, καὶ πλεῖς δειροῦ ποταμοῦ. Δεινὸν δὲ πνεῦμα. Δειρὰ δὲ ἄλλα μύεα. Αὐτὸ δὲ ἔτι ἔτι δειρὸν ὡς γυνὴ κακὴ. Eurip. Οἰστυρίς ἐστὶ κακὴ κακὴ γυνὴ. Ὁρίμι corruptio pessima. Ὁ ὡς πλεωνδύν, βαρύτερ ὡς ὡς ἀνδραπόδης ἐστὶ. ἔτι καὶ χαλεπὸν νόμον καὶ δίκην χείρεσιν παύειν. Aristot. polit. l. 1. c. 2. Αὐτὸ ἀρετῆς ἀντιστάτων, καὶ ἀρετῶν, καὶ χείρεσιν. Ibid. Legatur Autor oper. imperf. apud Chrysost. homil. 24. ad illud Christi Matth. 10. 17. Cavete ab hominibus.

corrupt Heart, that ^b like a Toad or Viper, turneth all that it taketh, and the juice of all that it feedeth on, though neuer so good and wholesome of it selfe, into rancke poison? This their corrupt nature therefore must married folkes seeke to quell and to kill, if they desire to finde that fruit in, and reape that benefit by this Ordinance, that Salomon here speaketh of, and to enioy that sound comfort either in other, that Christian Man and Wife ought to doe. And this their Corruption must they ascribe it vnto, if they meete with the contrarie, and finde ought otherwise therein. ^c It is not old Age, saith he, but the folly of old Men that maketh Old Age so burdensom, as it is vnto many: Nor is it Mariage it selfe, but ^d the folly of Married Persons, that maketh the married estate so comber- some to many: it is not the hauing of a Wife, but either thy Fault or hers that maketh her so burden- some vnto thee.

Thirldy, Is a Wife such a Benefit, where shee is a Wife indeed? No maruell then if we finde ^e so much euill, where it is otherwise. ^f The best things become worst, when they are once corrupted. The strongest Wine maketh the sharpest Vineger. No Creature more louely than Man, while he liueth: and none againe more gastly to looke on when life is once gone. Yea ^g no Creature more cruell or sauage than Man, when he de-

generateth from his kinde : *no Beast more beastly than Man*, when he turneth ^h *Beast*. No maruell therefore if *a Wife*, ¹ as shee is one of the *greatest goods* while she so continueth, proueth on the other side one of the *griuouslest euils*, when she ceaseth to be such.

Againe, all euills, as the ^k *Elements*, are most comberfome and burdensome, when they are out of their proper place ; as *Impietie* in *Professors*, *Iniustice* in *Judges*, because ¹ *Impietie* is in the proper place of *Pietie* in the one, ^m *Iniquitie* in the proper seat of *Iustice* in the other. In like manner from *a Wife* is matter of discomfort more griuous, because discomfort there is in the proper place of comfort, *a great euill* in the natiue seat and soile of *a great good*. And what greater Iudgement can befall any Man, than to haue those very things turned to *his euill*, that were at first ordained for *his good* ; those things especially conuerred, or peruerred rather to *his greatest euill*, that were created for *his chiefest good* ? To haue ⁿ *his Table* made *his snare*, ^o *his bread* *his bane*, ^p *his raising* *his ruine*, ^q *his delights* *his destruction* ; ^r *the wood of his owne house* *a gibbet to hang him on* ; *his wife*, that should be ^t *the light of his Eyes*, and the *ioy of his heart*, to be such a continuall *Eie-fore*, such a perpetuall *Heart-fore* vnto him, as ^u neither he is able well to endure, nor by any meanes may be rid of.

Fourthly, Is *a Wife* such a *Benefit*, as is here implied. Then those that haue beene carefull in making their choice, and haue in good likelihood com-

^h Vnde Seneeca. Aristot. Ethic. l. 7 c. 1, 5.

ⁱ Γυναικες εστιν εν Ειδανς Αειμαρ, εστι βίαιος κακός. Hesiod. & Simonid. Clem. Alex.

^k Elementum in lor suo non ponderat. Simplic. de celo l. 4. §. 46.

^l Criminosior est culpa, ubi honestior est status ; & atrocius sub sancti nominis professione peccata. Salvian. de Provid. i. 4.

^m Eccles. 3. 16. Vbi, qui sedet crimina vindicaturus, admittit. Cyprian. ad Donat.

ⁿ Psal. 69. 22. Buccella dominica fuit Iude venenū. Aug. in Ioan. 26.

^p Psal. 73. 18. & 102. 10.

^q Prov. 1. 32.

^r Ezra 6. 11.

^s Prov. 5. 19.

Ezech. 24. 16.

Vse 4.

^t Χρηστων εστιν ο βασιλευς ποσειδων. Lycurg. Ως εν αινετιον εστι κωντιον αλλο γυναικες. Homer. Odys.

^u Αλλων απαιτων νομαζεστων γυνη. Eurip. Orest. εδεν βαρυτερον ην ποσειδων. Antiphon. Η εν γαμιν, α η απεξελθεις, φερει. Menand. Aut tollendum, aut ferendum vitium coniugis. Varro. Gell. 1. 17.

x Γάμος κρατῶς
 ὄντι ἀνδρὶ σφόδ-
 ρι Τεῖνον γυναι-
 κὸς χρεῖσιν ἐνδόν
 λαμβάνειν. Αὐτῇ
 ὃδ' ἡ σερεῖ οἰκίαν
 ποιεῖ μόνη. Οὔτις
 ὃ σφόδρα πῶ
 γυναικ' ἀγα-
 τῶν, Σωκράτης ὄντι
 αὐτῇ διαπονεῖται
 ἔχει Εὐνοῖαν, ῥε-
 γίαν εἰς ἀπαντα
 ἢ βίον. Hippocrax.
 γ Μὴ λαμβάνειν
 γυναικα, μὴ δὲ τῇ
 πύχῃ διαπονεῖ-
 σθαι αὐτὴν ὅρα-
 σθαι πλεονεχίαν.
 Philippid. Τὸ
 γυναικ' ἔχειν, καὶ
 πατέρ' ἢ παῖδαν
 μείλις τοῖς βίῳ
 φέρεται. Menand. 1.
 taque Thales inter-
 rogatus cur non
 duceret, Διότι τὸ
 ζῆν ἢ βέλαιται
 λυτῶν αὐταίρε-
 τοῖς κατεργασται.

passed such an one as is here intimated, they may
 with comfort, cheerefulnesse and confidence enter
 vpon this estate, * with good hope and assurance of
 finding *much good* in it, of reaping and receiuing
much benefit thereby.

It is the conceit of many that when Persons enter
 vpon *Marriage*, they doe but plunge themselues into
 * a world of cares, * an Ocean of troubles, an inextric-
 able *Labyrinth* of inconueniences and annoiances.
 As if that estate like * a *curst soile*, yeelded nothing,
 though neuer so well manured and managed, but
thornes and thistles, but *briers and brambles*, but
hemlocke and henbane, and the like *noisome weeds*. As
 if all the *good and ioy* of a mans life were gone, when
 he had once gotten this *good*; all the *comfort* of it
 were ouer, when this *Comforter* once came; and * a
 man were neuer like to liue merrie day, yea or mer-
 rie *houre* after: And that ^b if a man would liue
 merrily and comfortably therefore, he should ne-
 uer marrie.

To omit what might here be said, that * *no course*

Laert. Πολλὸν καλὸν γὰρ ὄντι ἀρετῇ τῷ βίῳ. Anaxandrid. Qui non litigat, caelebs est. Var.
 Gemin. Hieron. in Iou. l. 1. Semper habet lites, alternaque iurgia lectus, In quo sponsa iacet: mini-
 mum dormit in illa. Iuven. sat. 6. Lite fugant nuptaeque viros, nuptaeque maritus. Et, dos est iux-
 ualioris. Ouid. ar. l. 2. * Καλὸν δάλασσαν συμφορῶν μυρμηκίαν. Theophyl. epist. 51. Κα-
 λὸν ἢ πᾶνδρα, ποταμός τις ἐπὶ ποταμῷ, ἄτης δ' ἀένωτον πλάγῃ, ἢ μάλ' ἀπὸ πλεον. Aeschyl.
 Supp. * Genes. 3. 18. Hebr. 6. 8. * Οὐ γὰρ κατ' ἀρετὴν ἡμεῖς διέρχεται Ἀπαστα, δεῖς
 (τῷ γυναικὶ πάλαι). Simonid. ^b Ζῆν βελόμην ἡδύως, Ἐπὶ τῶν γαμουμένων αὐτῶν
 ἀπὸ γυναικὸς γάμον. Menand. Ἀλυστον ἔχεις ἢ βίον χρεῖς γάμου. καὶ γαμῶν, Ζῆν ἢ ἡδύως.
 Philippid. Βίον καλὸν ἔχεις, αὐτῇ γυναικὶ μὴ ἔχεις. Philot. † Εἰ γὰρ πότος ἔχει τὸ πλεονεχίαν, ἔ-
 χει καὶ θυμὸν ἰσχυρόν. Isidor. Pelus. l. 2. ep. 136. Σὺ δ' ἐπικειστέως λαμβάνεις. Τὰ δὲ γὰρ τι καὶ
 τὰ λυτῶν τὰ σε ὅρα εἰς αὐτῶν τὰ δ' ἀγαθὰ ἐκ ἐπὶ γυναικί. Menand. Clem. Strom. l. 2.
 * Τὰς κατ' ἑαυτὸν ἔχειται τέχνας, αἷς ποσειδῶν δὲ δὴ σε κατεπαίει. Apsilbon. Prognos.
 Πάντος κοροδελήσας γὰρ λόφον ἔγχευε. Nulla alauda sine cristis. Simonid. apud Plut. in Timol.
 & de vtil. ex inimic.

of Life is free from Crosses: and that " men doe not yet therefore either shunne or abandon other *Courses of Life* in regard of those *Crosses* that either are incident vnto them, or that occurre in them.

It is true indeed that *Mariage* bringeth many more *Cares*, as more *Charge*, with it, then the *single life* is ordinarily encombred withall. But yet are † those *Cares* counteruailed with many singular *Comforts* that the *single life* is bereft of: and * such as may well weigh downe whatsoeuer of that kind may rise vp in opposition to cause discouragement in any that are to enter thereupon, ^a if they bee fitted either for other, that they may liue as *Man and Wife* should together. ^c From the want whereof the annoiances, inconueniences, mischiefes and miseries against this estate objected doe for the most part arise; either because the parties matched sort not well together, or want wisdom and discretion to carrie themselves as they ought, either toward other.

Not to adde, that in regard of some such *cares* and *encombrances* as necessarily accompany that estate, to abhorre and abandon *Mariage*, being otherwise so beneficiall, and so excellent an ordinance of God, is as *Clemens* well obserueth, a note but of

" Τὸς γαμμου-
ται ἐνοχλοῦσι σκη-
πτοῖς, καὶ τὸ γαμ-
μοῦ ἐμφορὰ δια-
τίθεισιν. ὁ μὲν
οἷς γαμμοῦ τὴν
γλῶσσαν διαφθείρει
σκηπτοῦς, τὴν γλῶ-
σσαν ἀφείρει, ἀλλὰ
γαμμοῦ τὴν ἐμ-
φορὰν ἀφείρει. ἀνυπο-
συν ἀνδρῶν παύ-
οντες, καὶ τὰς ναῦς
διαφθείρουσιν ἐ-
μπόντος γαμμοῦ.
ὁ μὲν ἐν δόξῃ τὸ
καλὸν καταλύουσιν,
οἷς ἐὰ μὲν πρὸς
πῶδα σιν. *Aph-*
thon. ibid. Feneva-
tozem non fugat à
foro decolor: Post
nausfragium maria
tentantur; post ma-
lam etiam segetem
seritur. Cito inerti
ocio vita torpescit, si
relinquendum aut
omittendum est, quic-
quid offendit. Se-
nec. ep. 81.

^c - ὁ γὰρ γαμμοῦ
μοῖρα γυνῆς, καὶ
τὴν δ' ἔχει τὴν
κοίτην ἀεφύλακτον
καταλύουσιν, τὸ

δὲ τ' ἀπ' αὐτῶν κακὸν ἐδιδόκεν ἀνθρώποις. *Hesiod. in Theogon. Contra quam Euripid. Ody-*
ποτε φησὶ γαμμοῦ εὐφραίνειν πλέον ἢ λυπῆν. Et Iuven. sat. 6. Plus aloes quam mellis habet.
^a Γάμοι δ' ὅσοις μὲν ἐν κατὰ σαρκα βροτῶν *Maximè* αἰὼν οἷς ὃ μὴ παύσειεν εὖ, τὰ δ'
ἔνδον εἰσὶν, τὰ τὴν δύναμιν δυσχερῆς. *Euripid. Orest.* ^c Αἰσχροῦτος τὸ ὄντι καὶ εὐχεῖς ὁ
γάμος, ἀλλ' ἐὰν παρ' ἐαυτῶν, ὅς τε τὸ εὖ τὴν τοιαύτην τὴν μὲν γυναικὸς ἢ κοινοῦται αἰὼν.
ὅπως γαμμοῦ αἷς μὴ δῶ, μὲν τὴν καὶ αὐτοὶ παντῶσιν ἀμειβομένης διακρίνου, καὶ ἀ-
φαικτικῶς ἔχειν ὥς τὸ ἀγαθόν, ὡς καὶ τὴν ἐκ δόξας ἀγαθόν. *Hieron. de*
imp.

^a Ἀνδρῶν καὶ ἀ-
δανῶν τὸ καὶ γυ-
ναϊκῶς καὶ τῶν αὐτῶν
φύλων συμφύσι-
ον. Clem. Alex.
Strom. l. 2.

^b ἀμύβκατος γο-
μῶν καὶ παύδοποι-
αν ὡς πῖται
διὰ τὰς πολλὰς
ἐξ αὐτῶν ἀνδρῶν.
Συγχαρατὰς ἡ
δὲ αὐτῶν καὶ ἐπικυ-
ρεῖ, καὶ ὅποι ἐν ἡ-
δοῇ καὶ ἀχαλῖα
καὶ ἀλυπία τὰ γα-
μῶν ἵδαν. Clem.
Ibid.

Use 5.

^c Hinc illud, Ἄδ-
αμῶν.

^a Contra Plato, A-
ristoteles, Peripate-
tici, Stoici.

^c Τῶν συγχρησίων
ὑποφύσιον. Εὐ-
δαίμων πολλὰ ἐν
τῷ οὐκ παιδῶν
ἡλικίᾳ ἀπεφύσι-
ξαντο. ἀπὸ ἀδ-
αμῶν ἐκδεχόμενοι οἱ
Αἰγυπτῶν ἀρχαι-
στοὶ καὶ τῶν Ἀθηναί-
ων. Clem. idem.
Ibid. l. 3.

Use 6.

^f Prov. 31. 13.

^g Οὐ γὰρ ἡδὲ
ταῦτα, ἃ ὁ πόταρ
φίλων καὶ ἑταί-
ρων σπασί-
ναι ἐπιθυμεῖ. Nico-
strat. Stob. c. 72.

^h I Cor. 11. 9. ⁱ Genes. 2. 18. ^{*} Quid enim proderit appellari quod non es?
Quid nomen prodest, ubi res non est? Aug. in I Ioan. iv. 5. ^k Prov. 31. 31.

^a a nice and effeminate Disposition, ^b well besee-
ming those *Philosophers* that referred all to *ease* and
pleasure, and placed their whole *felicitie* and *happi-
nesse* therein; who therefore advised also their fol-
lowers to forbear ^c *Magistracie* and *Marriage*; but
as disliked by ^d others of them that were of a more
generous disposition, so vnbebecoming *Christian men*
that are, or should be of a farre other *Spirit*; and
^e *saououring* too much both of disreputation of that
diuine Ordinance, and of vnthankfulnesse to the *Auth-
thor* of it.

Fistly, let the married *Wife* learne hence what to
apply her selfe vnto, that she may be a *Wife* indeed.
The more ^f good shee doth her *Husband*, the
more *Comfort* he receiueh from her, the more *Be-
nefit* he reapeth by her; the more shee doth the *of-
fice* of a *Wife*, the more shee answereth the *Name*
shee beareth.

And on the other side ^g shee ceaseth to be a
Wife, yea to be a *Woman*, when shee ceaseth to be a
meanes of *good* to *Man*: Since that the *Woman* was
not *made* but ^h for *Man*, and ⁱ for his good; and
therefore shee answereth not her originall, if she be
not so. And in vaine will it be for her to beare the
^{*} *Name* of that shee is not.

Lastly, hence may the *Married Man* also learne
his lesson. For how ought he to make much of her,
that is a meane of so much *good* to him? ^k *Giue* her,
saith *Salomon*, of the *Fruit* of her *Hands*: requite her

in the same kinde againe. *If^l shee doe thee good all thy daies*; then oughtest thou all thy daies by all meanes in all kinds to seeke her good, her temporal, her spirituall, her eternall good. For *m good requir-eth good*; and *one good-urne*, wee say, *asketh another*.

Otherwise if thou beest found failing herein, her *goodnesse* to thee shall one day witnesse against thee. And the better she is to thee now, the worse it shall goe with thee then. Better it were for thee to haue *no Wife*, or one as good as none, if thou be not *an Husband* to her, as well as shee is *a Wife* to thee; if thou beest not *an instrument of good* vnto her, as well as shee is vnto thee. For looke ⁿ what is required on her part toward thee, is required the same on thy part toward her: which vnlesse thou answer her with, thou art no more *an Husband* to her, than shee, if shee should faile therein, were *a Wife* vnto thee.

But how may a man come by such a Wife, as is here spoken of? may some say: such a one as shall be a meanes of so much *good* to him that hath her?

Shee must be sought; faith *Salomon*. For ° *finding* implieth *seeking*. And ° He that seeketh, findeth; faith our Sauour. We must not thinke, because *Salomon* elswhere faith, that *Houses and inheritance are of the Fathers, but a good Wife is of God*; that therefore no industrie is to be vsed on our part, but that men should lie still, or sit them downe, expecting that God should drop *Wines* downe out of the *clouds* for them, as *Townes* were said to come in-

¹ Prov. 31.12.

*m. Ab alio officia
poscens, promittit
sua. Sen. de ben. l. 2.
c. 18. In lusu est
aliquid pilam scire
excipere; sed non
dicitur bonus lusor,
nisi qui apte & ex-
pedite remisit quam
exceperat. Ibid. c.
22.*

n Sinit partes ma-
 riti, sunt & ux-
 ris - Inuicem parem
 ista desiderant re-
 gulam. Sen. de ben.
 l. 2. c. 19. Κοινὸν
 ὃ ἐκαστὸν ὅμοι
 οἱ νόμοι, πάλιν ἑ-
 κάστῳ ἐκαστῶν ὅμοι
 ἱδικῶς ἐκαστῶ ὅμοι
 τε διαπορεύσαν.
 Iysidor. Pelus. lib. 3.
 ep. 12.

Branch 3.
Question.

Answer.

ο Τα ἡ διδακ-
τα μαθηται, τα
δ' εἰρηται. Ζητω,
τα δ' εἰρηται τα
Θεωρ ἡτοιμαται.
Sabbath.

Ρ Ληκ. II. 10.
- πᾶν τὸ ζητούμε-
νον Ἀλωτὸν, ἐμ-
φάνει δὲ πᾶσι μέ-
λυσιν. Sophocl.
Plut. de fortun.

to

¶ Quæ æmuli ipsius dormientem pinxerant, τὴν δὲ νύχτω ἡκτιῶν τὰς πόλεις ἐπὶ ἑαυτῶν. Plut. Sylla. Vnde enatum Proverb. Εὐδὸν νύπτος αἰσεί. Prout Liv. hist. l. 7. Nihil agenti sibi de cælo devoluturam in sinum victoriam censet. Et Ter. Adelp. 4. 5. Quid? credebas dormienti tibi hæc confecturos Deos.

Doct. 3.

¶ Genes. 24.

¶ Ruth 3. 1. 9.

Reason I.

¶ Genes. 41. 38.

¶ Prov. 31. 10.

¶ Prov. 20. 6.

Ω φίλοι, ἔσεις φίλοι. Aristot. ut Laert. ex Favorin. comment. l. 2. Vbi tamen Casaubon. legit, Ω φίλοι ἔσεις φίλοι. In quam sententiam explicatius quidam

ex Eudem. l. 7. c. 26. Ω πολλοὶ φίλοι, ἔσεις φίλοι. Sed Ethic. Nicom. l. 9. c. 10. Οἱ πλεῖστοι φίλοι, ἔσεις δὲ καὶ πολὺ πολίταις. Omnes amici & omnes inimici: omnes necessarii, & omnes adversarii. Bern. in Cant. 33. Fidem pleriq. verbis ostentant, opere destruant: quod genus nulli rei est nisi ad loquendum. Symmach. epist. 31. lib. 1. * Nimium difficile est reperiri amicū ita ut nomen cluet, cui cum rem tuam credideris, sine omni curâ dormias. Plaut. Trinum. 3. 1. Homini amico, qui est amicus, ita uti nomen possidet, Nisi Deos ei nihil præstare. - Idem Bacch. 3. 2. γ Γαλανός, ἑαυτῶν δὲ τῶν ἑαυτῶν ἐπὶ τῶν. Dipbil. * Multi Sacerdotes, & pauci Sacerdotes: multi in nomine, pauci in opere. Chrysost. nomine αὐτοῦ oper. imperf. bom. 43.

to ¶ *Timothew* his toiles, while hee slept. No; vnllesse we seeke, we are not like to finde. And if by seeking we may finde, it after much search made, wee may light on such an one, we are well.

Such a Wife then must be sought.

And so sent ¶ *Abraham* his Seruant to seeke a Wife for his Sonne *Isaak*. So ¶ *Naomi* telleth *Ruth* her Daughter in Law, that shee will seeke out some fit match for her.

There is good Reason to seeke such an one in two Respects:

First in regard of the *Rarity*, the *Difficulty*. Because such are not easily found. * Where may we finde such a Man? saith *Pharao* of *Ioseph*, implying that such an other as hee could very hardly bee found. And, ¶ Where may a Man finde such a Woman? saith *Salomon*. As he saith elsewhere of a faithfull Friend; ¶ Many men will boast, each one of his honestie; but where shall a man finde a Friend truly Faithfull; * one that indeed deserueth that name? So many Women may promise great matters of themselves, or others vndertake for them: But it is ¶ no easie matter, for all that, to finde out a good Wife, one that answereth the Name shee beareth. * Many Priests, and yet Few Priests too; saith one of the Ancients: many in Name,

but

A Wife in Deed.

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but few in effect. So many Women, and few Wines, may one well say; few such, among many, as Salomon here entreateth of. ^a Good Wines are rare Creatures, as well as ^a trustie Friends are. And though I dare not say of them, as Elihu of ^b an able Pastor, Salomon of ^c a Wise Man, and some other of ^d a true Friend; One such of a thousand. Yet may I well and safely say, that as well here as else-where, ^e The greater Part exceedeth the better: there is ^f more drossie matter than pure mettall; more pebles than pearles. As the Cynicke sometime ^g sought for a Man in a multitude of Men: so may such a Wife as Salomon here speaketh of, be sought, yea and scarce found sometime, among a multitude of Women.

Secondly, In regard of the worth and dignitie. It is well worth a mans labour. Hee need not thinke much of his search, if he haue good successe in it. As the difficultie of finding requireth it; so the dignitie of the thing sought requirerth it. ^h It is no wisdome indeed to seeke after toies and trifles, matters of no moment, that will not recompence a mans paines, when without much difficultie they cannot be had. But a worthy Woman is a matter of worth. She is well worthy the seeking. She is ⁱ a greater blessing than either House or Inheritance: and ^k her price is aboue

^a Rara avis bona & suavis uxor. Theophr. Hieron. ad. Iovin. l. 2. Rara avis in terris nigroque simillima cygna. Iuven. sat. 6. vel corvo rarior albo. Ibid. 7.

^b Παλαιὸν ἔφηλος ἀρχιεπίσκοπος. Σπαιρίον Νέχρ. ἡγουμένης Ἰδὶ φησὶ βίβλου. Plut. de amicis. Περὶ γυναικὸς παύλο Νοκολόγ. Theophr. Παιδεία. γὰρ πολλὰ καὶ ἄνδρ. ἐν γυναικὶ ὄντων. Idem.

Reason 2.

^b Iob 33. 23. Vixit ē millibus. Vixi perperam vulg. quem Greg. sequitur, Vixit ē similibus.

^c Eccles. 7. 30.

^d Arcanum tuum uni ē millibus credas, licet pacem cum multis colas. Ben. Syr. & Sirach. 6. 6. Millibus & multis unus vix fidus amicus: Hic

albo corvo rarior esse solet. Drus. in Prov. Θάρσιν ἔλω δέσιν λελυγμένους κλέπτεις. - Ammian. ^a Major pars vinici meliorem. Rari quippe boni. Iuven. sat. 13. Nec unquam cum rebus humanis tam feliciter absum est, ut meliora pluribus placerent. Sen. de beat. c. 2. ^b 2 Esdr. 8. 2. ^c Ἄνθρωπος οὗτος ἡμεῖς ἀφ' ἡμῶν, Ἀνδρῶν ποταμῶν, Ζητοῦ. de Diogene Laert. Canicula ille Diogenes hominem invenire cupiebat, lucernam meridie circumfrens. Tertull. ad Marc. 11. At de Aesopo fabul. sub. 58. Aesop, medio Sole quid cum lumine? Hominem inquit, quero. ^d Tempest est difficile habere nugas: Et stultus labor est ineptiarum. Martial. l. 2. epig. 86. ^e i Prov. 19. 14. Τι γὰρ χρυσότερον ἀσπίδι ἢ γυνὴ εύρη; Οὐδὲν ἀλλ' οὐκ ἔστιν ὁμοίαν ἑστίαν ἀγαθὴν καὶ πολλὰν ἀγαθῶν. Nicoftrat. Stob. c. 72. ^k Prov. 31. 10.

M

Pearles.

Sichem (though *he* had beene before indeed too forward) with the Brethren of *Dinah*, and with her Father *Jacob*, by his Father *Hamor*; the very light of Nature leading and directing them thereunto.

Gen. 34. 4, 5, 8.
Gen. 34. 2, 7.

Fourthly and principally by Prayer to God. As did *Abrahams* Seruant, when hee was sent to seeke a Wife for his young Master: And as *Isaak* did when hee dismissed his Sonne *Jacob* with Instructions and charge what course to take concerning a Wife.

Meanes 4.
Gen. 24. 12, 14.
Τὸν Θεὸν παρεκάλει
λαμβάνει. *Chrysost.*
tom. 8. *serm.* 15.
Καὶ οὐ γυναικὰ
ζητήσῃ ἐν τῷ Θεῷ
καταφύγει. ἐν ἡ-
μετέροις οὐδὲ γυ-
ναῖς τυχεύουσι.
ibid.

For (and so passe we to the next Point) God is the principall Doner here. He that will finde a Wife, saith *Salomon*, must obtaine her of God. And, *House* and inheritance are of the Fathers; but *a prudent Wife* is of God. From God therefore it is that a Good Wife must be had. And no manuell.

Gen. 28. 2, 3.
Branch 4.
Doct. 4.

For first, *All good is of God.* Every good Gift, saith *S. James*, is from aboue. And if every good Gift, then this also among the rest doubtlesse, if not aboue the rest, being so principall a good.

Prov. 19. 14.
ἅ τὰς γυναικὰς
ἐκ Θεοῦ γὰρ ἐστὶν
Ζωὴ τοῦ ἀνθρώπου
πολλὰ ἐστὶν ἀγαθὰ.
Simonid. Stob. c. 71.

Secondly, *Children*, saith the Psalmist, and the fruit of the wombe is Gods Gift. And, *I gave Abraham* *Isaak*; and *Isaak* *Jacob* and *Esau*, saith God by *Isaia*. And, *They be the Children that God hath given me*; saith *Jacob* to *Esau*. If Children be his gift, the Wife is much more. Neither can we haue them without her; nor her without Him.

Reason 1.
Παῖς καὶ γυνὴ δίδω-
ντων. *Pindar.* *Nu-*
lum bonum quod
non à summo bono.
Aug. de diuers. 3.
Quisquis est & ori-
go bonorum omnia.
Salvian. de provid.
lib. 4.

Thirdly, Every good Woman is Gods Daughter: as *Adam* is said to be Gods Sonne: *You shall be my Sonnes, and my Daughters*; saith God. He hath a speciall interest, more than ordinary, in them: and they cannot therefore be had without him.

Iam. 1. 17.
Reason 2.
Psal. 127. 4.
Isa. 24. 3, 5.
Genes. 33. 5.
Reason 3.
Luke 3. 38.
2 Cor. 6. 18.

M 2

Fourthly,

Reason 4.

2. *Conjugium non
facit sola copula car-
nalis. Nuptias non
concubitus, sed con-
sensus facit. Ulpian.
reg. iur. leg. 31. Ma-
trimonium non fa-
cit de floratio virgi-
nitatis, sed pactio
nuptialis. Ambro-
sius. virg. c. 7. Τὸ
φιλῆος ποῦν οὐ
τῶν αἰσθη-
τικῶν. Aristot. anal.
pri. l. 2. c. 22.*

Fourthly, ^a *Marriage requiresh a coniunction of Minds, of Affections, of Willes.* And ^b better it were, that Men and Women should neuer come together, vnlesse they beare *heartie affection* either to other, vnlesse they ioine *hearts* as well as *hands*. But as ^c *the Kings Heart*; so ^d *the hearts of all Men and Women are in Gods hand.* As ^e *he made them all,* and ^f *hee alone knoweth* and ^g *vnderstandeth them all*; so ^h *he windeth and turneth them all which way he will,* nor can any win or winde the Heart of any contrary to his will.

Now, as *such a Wife is of God*; so (which was the last Particular)

Branch 5.

Doct. 5.

b. Πῶς γὰρ ταῦτος λέγει ὁμοιω-
μαί καὶ ὡς; πῶς δὲ
καὶ τὰ ἄλλα γένει;
Manson. de nupt.
scop. Stultum est,
venatum ducere in-
uitas carnes. Hostis
est uxor, invita que-
riturum nuptum
ducit. Plant. Stich.
1. 2.

Prov. 11. 1.
Solus Rex men-
tium Deus. Aug. in
Joan.

• *Psal.* 33. 15.

MS 15.9. 1.

34.1

¹ King. 8. 39. ² Psal. 33. 15. ³ Ezra 7. 27, 28. Nehem. 1. 11. Psal. 106. 46. ⁴ Prov. 8.

35. * Prov. 19. 14. ¹ וַיִּסַּק רִצְרוֹן * Unde sufficiam ad enarrandam felicitatem ejus ma-

Primum, quod Ecclesia conciliat, oblatio confirmat, ob signatum angeli renunciant, pater raris habet.

Tertull. ad ux. l. 2. = Psal. 128. 1. n Psal. 128. 3. o Sirac. 26. 1. Μαργαρίτ' ὁσῆς ἐστὶν ἡ γαῖα

ἄλλοιον λαβὼν ἐξ ἑλῆς γυναῖκος. Εὐτὶρ. - συμφορὰ γ' ὅς αὖ τύχη Κεκλής γυναῖκος· εὐτυχεῖ

Idem.

Syrach,

Syrach,

*Syrach, that hath lighted on a good Wife; and P that
liveth with an understanding Woman.*

Now this we may further and better conceiue by
the *Contrary*.

It is an effect of Gods anger to light on a bad Wife:
 9 He that God is angrie with, shall fall (into that snare,
 or) into that pit. And * a fruit theretore of Gods fa-
 vour to light on a good Wife.

Yea it is a special favour of God to misse of the one. (*He that is good in Gods eye, that is, is in favour with God, shall escape her, saith Salamon*) and a special favour of God then to light on the other. There is a single Benefit in the one ; *† a double Blessing in the other.*

Againe, It is a *speciall fauour of God*: For as it is a *fauour*, that cannot be had without him: so it is a *fauour*, that † he doth not ordinarily vouchsafe vnto euery one, no not vnto euery godly one. Many a *good* * *David* is matched with a *scoffing Micol*. Many * a *inst and religious Iob*, with a *foolish and unkinde Woman* (if *Woman* at least), rather than *Wife*. We see many daily mismatched, and * *unequally yoked*, ⁊ to their great grieve. And our eares are too frequently filled with the complaints of such, as can shew where * *the shooe wrings* them, but neither can tell, nor be told which way to finde ease.

P Sirac. 25. 8. *Fal-
lices ter & amplius,
Quos irrupta tenet
copula; nec malis
Divulsus querime-
nijs suprema cibus
solvat amor die Ho-
rat. carm. I. 13.*

Reason 1.

9 Prov. 22. 14.
 Syrac. 26. 24.
 Μῦθον ἐμπίθε δὲ
 τῷ. Menand. Mithys
 τ' ἑλομένη ἐξ ὅ-
 λῃ ἐστὶ Διός. Pal-
 lad antholog. l. i. c.
 17. Et ibid. 19.
 Ὀρῶν ἢ τῷ Διός
 ἐστὶ γυνή, πυνθὶς
 ἀντίδο δέ τ' εἰσα, ὁ δὲ
 εὖρον ἀνέγειν, τῷ
 πυνθὶς ἀντίδοται.
 * Syrac. 26. 3, 14,
 24.

Reason 2.

contra Eurip. Al-
cest. Τί γὰρ ἀν-
δρὶ παχὺν μῆζον ἢ
ἀμῶτεϊν πιστὸς ἀ-
λόγου.

Reason 3.

Ἐφύρον κικλόν,
 ἔφρον ἄμεινον.
 quod Athenis in
 nuptijs dici solitum.
 Zenodot. Prov.

† Οὐ γὰρ ἀπώτερος ἐν ψυχῇ σου ἐστέ μοι. Euripid. 2 Sam. 6. 20.
 ‡ 19. 17. § Επερχόμενος. 2 Cor. 6. 14. ¶ Πῶς γε αἰσάτο ποτὲ ὁμοιωθεῖται; ὅτι
 γὰρ μάλλον ἢ ὅρασι εὐλογέειται τῷ μακάριον αὐτῷ. Μυθόν, δεκτικόν· σοφ. 2 Περὶ τῆς
 κακοδομίας, οὐκ ἐναρετικῆς αὐτῷ; καὶ γεωργίης; ἀλλ' ἔα εἰδέναι τίς ὑλὴ τοῦ δ' πρὸς τῆς
 ὑμῶν πύας, P. Aemil. apud Plut. Socrus hic quem cernitis, novus et elegans: sed nemo siis prater me
 ubi me premit, Hieron. in Iovin. L. 1.

M 36

And

Reason 4.

Quam sit rarum tales inveniri, novum qui duxerint. Hieron. in Iovin. lib. 1.

Τὸν δὲ καλὸν κακίον ἢ δὲν ῥίγεται Γυναικὸς, ἢ δὲν δ' ἢ δὲν εἰς ἑσθλῶν Πέφυκ' αἰετον. — Euripid. Menalip. Οὐτὼ γυναικὸς ἢ δὲν αὖ κακίον κακὸν καλὸν αὖδ' ἀποφατ' αὖ, ἢ δὲ σφραγισθ' Κρίσων. — Sophocl. Phed.

Vses 6.

Reprehension

Vse 1.

Ὅταν γὰρ ἀλοχὸς εἰς δέμας ἀζέει πῶτος, Οὐχ ὡς δοκῇ, γυναικα λαμβάνει μόνω. Οὐ μὲν ὃ τῆς δ' ἐπ' αἰσχρομυθίας καὶ δαίμων ἦται χροῖον, ἢ τὴν ἀπορ. Theodest. Γυνὴ γὰρ οὐκ ἐμὴ ἐστὶν οὐδὲν. Me-

mond. Πολλοὶ συμπίπτει ἀπ' αὐτῆς ἢ συσφαιλούσας, ἢ συγκαταλύσας ἐν πτωδῶν θύλας συλλέγουσιν. Plut. de amic. Sic Platu de republ. l. 5. & in Timaeo forte dari praecipit civibus suis uxores. Et apud Plautum de Casina ducenda servit duo sortuntur. Et forte Mariam Iosepho obesse Epiaphianum tradidisse (sed falsus ipse) Interpretis opinatum est. Ἐἰ γὰρ εἰς τὰς ἀνδρῶν μέλλοντας καὶ οὐκ αἰσ, δε-εργασθῆναι καὶ πολυπραγμονοῦν τὸς τὴν ποικιλίας, τὸς τὴν ἐμπεδον κτηνοτροφίας, αὐτῶν τὴν πῶν πωληθῆναι, ἢ δὲ τὴν καταπαύειν, ἢ δὲ τὴν πῶν ὅς σωματες ἔξιν, καὶ πῶν τὴν ἑσθλῶν ποικιλίας μὲλλοντας ἀγῶν, ἐσθλῶν ποικιλίας καὶ πολλὰ πλεονα ἐσθλῶν καὶ χροῖ. Chrysost. tom. 8. serm. 15.

And as it is a favour somewhat ^a rare, that God vouchsafeth not every one; so it is ^b a Blessing of much moment, where he pleaseth to vouchsafe it. It is a Blessing that bringeth a kinde of Heavens upon Earth; as the contrarie produceth a kinde of Hell here out of Hell: according to that which the Heavens Man well saith, that ^c every Man when he marieth, bringeth either a good or an evil Spirit into his house; and so consequently maketh his House, to himselfe at least, either an Heavens or an Hell.

Now the Consideration of these Points may well serve,

Partly for Reprehension, and

Partly also for Admonition.

For the former; It may first serve to reprove the Practise of those that seeke not at all; make no search or enquire; but take Wives as they stumble on them hand over head, (as many doe ^d Friends, whom a pint of wine drunke together, or a game at tennis, or a set at Maie maketh Friends;) as if they drew cuts, or ^e cast Lots for them, as some sometime have done. ^f If thou wert to take an house, or to hire but a servant, saith Chrysostome, how carefull wouldest thou be to make diligent enquire of the commodities and discommodities, conveniences and inconveni-

ences,

⁂ Genes. 6. 2, 3.
 ⁂ Facunda culpa
 secula nuptias Pri-
 mum inquinavere,
 & genus, & Nomos:
 Hoc fonte derivata
 clades In patriam
 populumque fluxit.
 Horat. carm. 3. 6.
 ⁂ Γαμήσι ἀκατα-
 γαρτος εἰς καταστροφὴν
 ἐρχοῖτο. Philem. Et
 Socrates interroga-
 tus, Τίτες κατὰ
 μέτρον ἢ ἀνὸρ
 πῶν, Οἱ γυναι-
 κες, ἐκείν. Laert. &
 Stob. c. 66.

Vse 2.

it with wine. Whereas *Husbands and Wives, Men and Women* take at adventure, without any kinde of in-
 quirie; and they haue but a *saire ont-side*, that is all
 they regard: It was ⁂ the fault of those before the
Floud, and ⁂ the root and ground of that excesse of
 euill that brought in that vniuersall *Deluge*. Nor is
 it to be maruelled, if such *rash and hastie proceeding*
 produce *hastie repentance* ⁂ in these cases as in matter
 of ⁂ *iudicature*, and ⁂ other affaires oft it doth: If
 affection sōone alter, where it was neuer well roo-
 ted, or soundly settled: if ⁂ such as *cast Lots for Wines*
 this day, be willing the next day to part with them
 againe.

Secondly, it serueth to reprove those, that seeke
 indeed, but seeke amisse; that seeke without light;
 yea that refuse to vse such light as would be lent
 them, and is tendred vnto them, and that, when they
 haue more need of it then they are, it may be, aware
 of. Such are they, the younger sort especially, that
 thinke scorne to take *advice* of their *Friends*, imagi-
 ning *themselves* ⁂ *wise enough to aduise themselves*,
 and to make their owne choise. ⁂ That that pro-
 ueth the very bane, and vtter ouerthrow of many an
 one, that might well haue done well, if they would
 haue beene ruled by those that wished them well,
 and were both able and willing well to aduise them:
 but refuse to hearken to any good aduice, till it bee
 too late, when they come to be scourged soundly
 with a *rod* of their owne making.

⁂ Ad panitendum
 properat, citò qui
 iudicat. P. Syr.

⁂ Temere consulta
 celerem penitentiā,
 sed eam seram &
 inuilem sequi. Da-
 mocritus Aetol. a-
 pud Liv. hist. l. 31.

⁂ Ita Eques quidā
 Romanus uxorem
 pridē sortitione du-
 ctam postridē repu-
 diauit. Sueton. Ti-
 ber. c. 35.

⁂ Consilij satis est
 in me tibi. Arach-
 ne apud. Ouid.

Metam. lib. 6. ⁂ Κακοῖς συμβούλοις χεῖροισι (ταῖς αὐτοῖς διανοταῖς & ἐπισθυμίας) ὁλο-
 θεν αὐτοῖς δοῦναι τὸν βῆλον, & πῶγον ἀπὸ τῆς γυναικὸς ἐπιπαροισιν αὐτοῖς. Hierocl. de
 nupt.

Thirdly,

Thirdly, it serueth to reprove others that seeke amisse in another sort: they knocke at the wrong doore, they goe not the right way to worke; that seeke ^a by indirect courses to ensnare the hearts and entangle the affections of those whom they desire, being vnder the power of others, passing by their *Parents*, or others vnder whose power they are; and whom as ^γ God hath set in *his place*, so hee hath in part imparted to them *his power* of disposing. Such cannot expect any *blesing* from God on their *seeking*, *seeking* contrarie to *his word* and *will*.

Fourthly, those especially come here to be reproved, that passe wholly by God, neuer looke vp to him: vse^e their owne industrie, it may be, and take aduice of their *Friends*, but neuer thinke on or looke after him that ought to be their *principall adviser*, their *chiefe Counsellor*, their best *Friend*, either to crame his aduice or to aske his good will. And no maruell, if so much neglecting him, they speed accordingly, they misse of that ^a that without him cannot be had. ^a Thou wouldest take it euill, that anyman should be a *Suitor* to thy *Daughter*, and neuer come to aske thee thy good-will. Much more may God take it euill that thou shouldest seek to win his *Daughters* loue without crauing his good leaue.

Fifely, Is such a *Wife* a *speciall Favour of God*? Then be carefull to reconcile thy selfe in the first place vnto God, if thou wouldest hope, or doest desire to haue such a *speciall fauour* at his hands. If thou desirest a *Mans Daughter*, thou wilt seeke to get *her Fathers good-will*: And if there haue beene any breach formerly betweene thee and him, thou wilt

N

vse

Vse 3.

^a Genes. 34. 3.
γ Οἱ ποτεῖς ἡμῶν
Θεοὶ εἰσὶν, καὶ
ὃν Δία Θεοὶ ἐπέ-
σιον. Hierocl. de li-
ber. offic. erg. par.
Οὐς δὲ τρεῖς καὶ
ἑκατὸν πρῶς Θε-
ὸς εἰμὶν ὁ Χ. α-
μαρτοίης. Ibid.
Itaque Mandatum
s. de Parentibus ob-
servandis Tabule
priori adjudicat
Philo Iud. facitque
μυητὸν, uti est re-
uerā, ἐκ τοῦτο.

Vse 4.

^a Γαῖος δ' ὄντι
αὐτοῦτο μὲν πρῶ-
τον παρ' αὐτοῦ, Μα-
τίω πορῶσι. Eu-
rip. Menalip. Εὐνὴ
δὲ αὐτοῦ καὶ ἡ ἡ-
ρακλῆος πορῶσι.
Æschyl. Eumen.

^a Nam nec in teris
liberi sine consensu
patrum rite & jure
nubent. Tertull. ad
uxorem l. 2. Verba
aureis liberis scri-
benda. Rhenan. in
annot. Hinc pie vir-
go orthodoxa ab
Hæretico sollicitata,
Αἰνὰ τοῦ γαμοῦ
τῇ μητρὶ διήγγυ-
σεν. Alex. Styo. l. 3.

Admonition.

Vse 5.

use all good meanes of working an accord and agreement betweene you, ere thou wilt come to make suit to him, to bestow *his Daughter* vpon thee. For little hope couldest thou haue to preuaile with him in a suit of that nature, ^b so long as there were jarre and enmitie between you otherwise. And how canst thou hope to obtaine the like *fauour* at Gods hands, if there be enmitie and hostilitie betweene him and thee?

^b *Legimus que de Scipionis filia Tib. Graccho desponsa Liv. hist. l. 18. Val. Max. l. 4. c. 2. & Gell. noct. Attic. l. 12. c. 8.*

Use 6.

Lastly, let such married persons as God hath blessed in this kinde, learne hence what cause they haue to be thankfull to God either for other. Yea let the jarres and discord that they see betweene other *Men* and *Women mismatched*, and the crosse and cursed cariage of them either toward other, together with the manifold annoiances and grievous mischiefs and inconueniences that ensue ordinarily thereupon, be a meanes to put them in mind of Gods great mercie and goodnesse to them, and of his *speciall fauour* towards them; and to make them the more thankfull vnto him for the same.

^a *Hebr. 12. 24. οἱ πατριάρχαι ἀγαπῶντες ἀλλήλους & ἀγαπῶντες τὸν Θεόν. Greg. Naz. in i. i. ps. & in i. i. i. i. ps. οἱ πατέρες ἀγαπῶντες ἀλλήλους. Idem in i. i. i. i. ps. & in i. i. i. i. ps.*

^a *1 Sam. x. 11, 27, 28.*

^a *Ita Socrates Aeschini, qui se ei dono dederat, Habebo curam, ut te meliorem faciam, quam quando me accepisti. de benef. l. 1. c. 8.*

And since that they haue receiued either other from God, let them herein strue to shew their thankfulness vnto God, by endeuouring to bring either other neerer vnto God, by ^c helping either other forward in the good waies of God: Doe either with other, as *Anna* did with her Sonne *Samuel*, as ^d she had him of God, so she bestowed him on God againe; returne either other againe to God, and labour to returne them ^e better than they receiued them. The better they shall make either other, the better shall they enioy either other: and the nearer they shall bring

A Wife in Deed.

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bring either other to *God*, the more *good*, through
Gods Goodnesse, shall they haue either of other. The
more *Man* and *Wife* profit in the *Feare of God*,
the more comfortably and conten-
tedly shall they liue toge-
ther, the better shall
it be for them
both.

Handwritten scribbles

FINIS.

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